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Vol. XVII. No. 23 | Chicago, Saturday, September 8, 1894 | Whole No. 827

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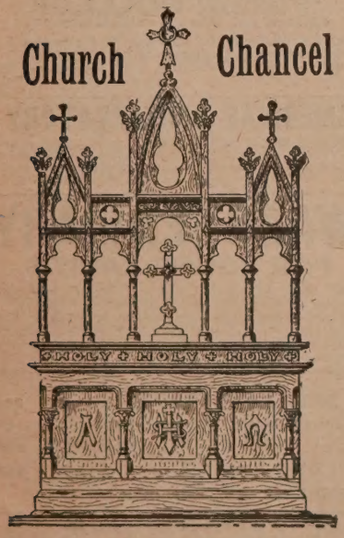

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The Living Church

Saturday, September 8, 1894

News and Notes

AT THE CONSISTORY COURT of London, last month, an application was made to allow an urn containing the cremated remains of a deceased parishioner of St. Saviour's, Pimlico, to be immured in the wall of the church. The Court, Chancellor Tristram presiding, rejected the application in this form, but granted a faculty for the interment of the urn under the floor of the church. So far as we know, this is the first case of the kind which has occurred.

A FINE ORGAN has been placed in the church at Oberammergau, Bavaria, through the contributions of visitors given as a thank-offering to the people of the village in remembrance of the Passion Play of 1890. The amount obtained was $3,500. An interesting festival was to be held in connection with the opening on Saturday and Sunday, Aug. 25th and 26th, which it was expected would attract many English and other visitors to that delightful highland village.

THE *Family Churchman* (London) mentions that the Church Pastoral Aid Society, a Low Church organization, is meditating a "week of self-denial" as a means of raising funds for the extension of its work, impelled thereto by the example, not of the primitive Church, but of the Salvation Army! The paper proceeds to say: "This is a new and significant departure. Evangelical Churchmen have not generally been credited with a friendly disposition towards a set fast, but necessity knows no law; and if the self-denial week can be fixed for some other season than Lent, the scruples of dissentients may be overcome. But it will not be an easy task."

THE WESLEYAN CONFERENCE at Birmingham, England, had an application from a priest of the Church of England, who desired to enter into connection with it. The would-be renegade received a severe snub. He was informed by the Conference that they had no place for him, all their appointments were full, and they had a long list in reserve. This reminds an English contemporary of the respected prelate who stated that he had every year at least twenty applications from dissenting preachers for admission to the priesthood, but nine-tenths of them melted away when he enlarged on the serious nature of the examination of candidates for Holy Orders.

THERE IS A PROJECT on foot for a railway from the coast of East Africa to Uganda. A memorial on the subject has been addressed to the English Government by the British and Foreign Anti-Slavery Society. Such a railway opening up a valuable region, which would soon be filled with English emigrants, as the climate in the highlands is by no means unhealthy, would, it is thought, greatly aid the suppression of the slave trade and would give an enormous impetus to mission work. Thus the land where Livingstone wandered, and where at length he died, will ere long teem with a European population, and the "Dark Continent" will be a thing of the past.

THE NEW CHAPEL of the convent of the Holy Trinity, Oxford, was recently dedicated by the Bishop of Reading, assisted by the Bishop of Lincoln, who preached the sermon. A large number of guests assembled at the convent for tea at 4 P. M., and at 4:30 a long procession of the clergy, bishops, Sisters, the orphans of the convent, the young ladies of the schools, entered the chapel, and then in procession, singing Psalms xxvii, xlvi, lxxxiv, proceeded through the various parts of the building, in each of which the Bishop of Reading said the prayer of benediction. The Bishop of Lincoln preached from St. Matt. xxviii: 19, dwelling upon the fruittul results of faith in the Ever Blessed Trinity, upon which faith the community was founded. The revered head of this society dedicated her life to this work on Trinity Sunday, in the year 1841. It would thus appear to be the oldest religious community in England. Dr. Pusey guided its earliest days and watched its progress and its work through after years. The Sisters are largely engaged in the work of teaching in Oxford and elsewhere.

THE FOLLOWING FROM ROME is going the rounds of the Protestant papers on the continent: The Spanish pilgrims being admitted to an audience with the Pope, requested His Holiness to bless some umbrellas which they carried. It may have been somewhat unusual, but he graciously gratified them. After the umbrellas they brought a goat, and a bishop requested the "Holy Father" to bless it, because its milk would be given to children who were ill. Then a large bull-dog was presented. "This is too much," said the Pope, smiling. The reply was that with his blessing the flocks would be well guarded, and have nothing to fear from the wolves, and that it would not then go mad; so the bull-dog carried away the pontifical benediction; and there is no need to add that the pilgrims departed well satisfied with the Pope and his multiplied blessings.

THE LONDON *Church Review*, in speaking of Mr. Gladstone's recent contribution to *The Nineteenth Century*, says that the title, "The Place of Heresy and Schism in the Modern Christian Church," reminds one of the writer who proposed to describe the manners and habits of a certain savage tribe: "Manners," quoth he, "they have none." We need not finish the quotation. The place of heresy and schism in the modern Christian Church! Place—they have none. Certainly the title is very unfortunate, whatever is to be said of the article itself. Heresy and schism are, by their very definition, outside the Church. Heresy is separation from the faith of the Church, schism, from visible connection with it. In many ways, the article is to be regretted. One thing is certain, it can give aid and comfort only to those who are aliens and enemies to the Holy Catholic Church.

THE PRESENT DUKE of Marlborough, the latest successor of the renowned general of Queen Anne's time, has fulfilled the condition under which he holds the estate of Blenheim. It consists in the presentation of a flag to the reigning sovereign on Aug. 2nd, the date of the battle of Blenheim. Another estate is held by the same duke on the same terms. Such relics of the feudal system still remain in various parts of England, and for many smaller estates, "suit and service" of a more or less curious character has to be rendered. There is the chopping of small fagots and the counting of hobnails still kept up by the corporation of London, though the properties to which the custom relates—"moors" in Shropshire and a forge in the Strand—are not known, and the corporation does not derive any profit from the transaction; a notable instance of truly English conservatism.

MR. W. T. STEAD testifies as follows to the beauty and value of the Book of Common Prayer: "All over England on Sabbath, and also in all the colonies, dependencies, and republics, where men speak with the English tongue, the same service goes on, the same Psalms chanted, the same prayers prayed, and the same simple Creed said or sung. It is one of the great unifying elements of our world-scattered race. In the midst of lives sordid with constant care, and dark with the impending shadow of want and the darker gloom of death, this service, attuned to the note of 'Our Father,' makes for one brief hour music and melody, with gladness and joy, in the hearts of miserable men. It is the constant, renewed affirmation of 'God's English-speaking men,' of their faith in their Father, God. For hundreds of years these solemn words have embodied all the highest and best thought of the greatest and noblest, and for many hundred years to come, the English-speaking race will find the expression of their hopes and their aspirations in the simple but stately words of the Book of Common Prayer."

ONE OF THE THREATENED PARISH CHURCHES of the city of London is St. Ethelburg as Bishopgate. It is one of those which survived the great fire of London, and is among the oldest churches of the city. It seems to have been built in its present form during the reign of Henry V., *i. e.*, about the period of the battle of Agincourt. It is thus an interesting relic of mediæval London. Its name, that of a Saxon saint, a lady of London, who lived in the seventh century, is a link between the modern city and the London of 1300 years ago. Some of the churches which are being marked for destruction are condemned because they are considered not useful enough to make up for the large space they are keeping from the world's business. But St. Ethelburga's covers but little space. It seats only about 200 people. Probably it is considered that it is too small to be missed. Some churches again are condemned because the present vicars are careless or non-resident, and their negligent or perfunctory methods fail to meet present conditions. It is easier to demolish than to reform. But St. Ethelburga's is one of the best used churches in the city. It has larger congregations for its size, and is more used for private devotion, than most of the parish churches in England. Last year 422 services were held in it. This eagerness to destroy the most venerable monuments of piety produces a painful impression upon the mind. It is one of the notable signs of the changed spirit of modern England.

Brief Mention

A most important discovery concerning the aborigines is announced as the result of researches made by Professor Cyrus Thomas, of the United States Bureau of Ethnology, who sets forth as a fact that Mexican civilization originated with the Malays of the South Pacific seas, and establishes a connection between the languages of the Malays and the Mayas now in Yucatan. The latter language, according to his views, is a direct offshoot of the Malay, that spoken by the people of Malacca, Java, and Sumatra. It is claimed at the bureau that this discovery throws new light on the aboriginal races, and will result in an entire remodeling of the views heretofore advanced as to the history and native civilization of Central America.———A boy's letter from boarding school to his anxious mother: "I got here all right and I forgot to write before. It is a very nice place to have fun. A feller and I went out in a boat and the boat tipped over and a man got me out, and I was so full of water that I didn't know nothin' for a good long while. The other boy has to be buried after they find him. His mother came from Lincoln and she cries all the time. A hoss kicked me over and I have got to have some money to pay the doctor for fixing my head. We are going to set an old barn on fire to-night, and I should smile if we don't have bully fun. I lost my watch and am very sorry. I shall bring home some mud turtles, and I shall bring home a tame woodchuck if I can get 'em in my trunk."———An incumbent of a Lancashire parish, who held Catholic views, was some time ago preferred to another benefice, and succeeded in his old parish by a man of decidedly Protestant opinions. In his first celebration of the Holy Eucharist, instead of taking the Eastward position, he stood at the north end of the altar. At the close of the service, as he was leaving the church, a workingman who had been present said to him, "You don't do things the same way as our old parson." The incumbent replied, "No? in what way, my friend?" "Well, he always used to worship looking the same way as we do; he did not turn round and stare at us like you. Now, look here, sir, we don't want any of your Popish tricks here!"———At Blackburn, England, in the latter part of July, a conference of Church Workers among Deaf Mutes was held. It was presided over by Bishop Cramer-Roberts. The oral address was interpreted by the Rev. F. W. G. Gilby, M. A., of St. Saviour's church for Deaf-Mutes, London. He also read a paper on the qualifications of a missionary to this class. The other clergy present and participating were the Ven. Archdeacon Rawstorn, of Blackburn, the Rev. Canon Mansfield Owen, of Birmingham, the Rev. W. H. S. Lenny, vicar of St. Peters, Blackburn. Several lay readers from different portions of Great

Britain were present. The conference was given an international character by the presence of Rev. Thomas Gallaudet, D. D., of New York, and the Rev. Austin W. Mann, of Cleveland. Both presented papers on the work in their respective fields.

New York City

The famous Tiffany chapel will re-open at 333 Fourth ave., Tuesday, Sept. 4th, and remain on exhibition daily from 10 A. M. to 4 P. M. until Dec. 1st. Cards of admission may be obtained at the office of the Tiffany Glass & Decorating Co., 333 Fourth ave.

During the summer the rector of Christ church, Rye, the Ven. Archdeacon Kirkby, D. D., has been holding service every Sunday among the camping-out colony at Oakland Beach. The exercises have been held in the pavilion adjoining the cottages, and have been well attended by all the visitors at the beach.

The missionary rector of the church of our Saviour, Shanghai, the Rev. Yung Kiung Yen, is expected shortly to arrive in New York. He is the senior priest of our mission in China, and is a graduate of Kenyon College. He was ordained in China by Bishop Williams. He comes by way of England, where he has been making missionary addresses, and is on his way home. It is expected that he may be able to address some of our parishes.

Mrs. Charles P. Daly, wife of Chief Justice Daly, president of the American Geographical Society, and herself an earnest Churchwoman, died last week at her summer place at Sag Harbor, N. Y. The burial services were conducted Saturday, Aug. 25th. Among those in attendance were Mrs. F. Leroy Satterlee, Mrs. John K. Van Rensselaer, Mrs. Abraham S. Hewitt, Mrs. Loyal Farragut, Mr. Jas. T. Kilbreth, Paul du Chaillu, Mrs. A. Ogden, and other persons prominent in this city.

Owing to a change in the fiscal year, the 27th annual report of the Midnight Mission embraces the work of but eight months. The Sisters of St. John the Baptist have been in charge of the mission for ten years. The number of permanent reformations among the inmates is encouragingly reported to have reached considerably over 40 per cent. It has become absolutely necessary to enlarge the work and a call is made for sufficient money to erect a new building. So far inadequate response has been made to this appeal. At the mission the number of inmates at the beginning of the year was 12. There were 88 subsequently admitted, making a total of 100; 14 were remaining when the report closed. Temporary shelter was given to 60 additionally. The treasurer's account, including St. Michael's Home, showed cash in hand at the beginning of the year, $6,329.04. Total receipts, $21,180.98. The expenses equaled this amount, leaving an investment of $8,778.55. St. Michael's Home at Mamaroneck, in the suburbs, is an important auxiliary of the mission. At this home the number of inmates has been increasing, and there is much need of an additional cottage. A number of girls have been baptized and confirmed. Services are maintained constantly in the chapel, with daily Eucharist. There is an increasing demand for the girls of this institution as domestic servants, and often from the friends of those families to whom they have been sent, which speaks encouragingly. Each one of those sent out in the past year is doing well, with only one exception. A tie is kept with former inmates, who make a point of returning to see the good Sisters at the great Church festivals. Useful industrial pursuits are conducted at the institution.

The floating hospital of St. John's Guild, which carries 1,400 persons, has its capacity sorely taxed, and appeal is repeated that money is coming in in smaller sums than usual, and that the work is liable to be suspended for lack of support. This would be disastrous to a large class of poor patients to whom the Guild has been accustomed to minister. The hospital is really a large three-decked steamer. It makes the sail of the bay, giving the sick infants the reviving influence of salt air, and leaving those who require further attention at the Seaside Hospital. Tickets for the trip require a physician's certificate, but a mother may accompany her infant, and may in certain cases take a younger child with her. A trip every week day, has so far been continued this season. The weekly cost now reaches $3,000, and an average of 8,000 persons are thus carried, making a total of 32,000 each month. But this number of individuals has been frequently exceeded this summer, as under the pressure of the very hot weather as many as 1,600 have been taken at a single time. The boat has called on alternate days on the East and West sides of the city. Shortly after the start the doctor goes his rounds. Infants who cannot sit up are taken in charge by trained nurses, who attend the wards, and put them in cribs. On the upper deck two trained nurses look after the children and carry out the doctor's directions; while in the large bath room is another nurse, with a corps of helpers. Miss Fannie M. Kennett, the matron, is in active supervision of all. Gallons of fresh farm milk are served, and suitable provisions and medicines are provided. It is wonderful to see thin and pale-faced little ones revive under the treatment and stimulating breezes. Mothers are taught lessons of cleanliness and how to take care of their children. There are 33 needle spray baths of cold ocean water for women and children, hot and cold salt water tub baths for those who prefer them. The Seaside Hospital has a fine cedar grove in the rear, and a good beach for bathing. Within, the wards are spacious and airy. Piazzas surround the structure. It costs but $100 to endow one of the hospital cots, bearing the name of the donor. New York's millionaires, most of whom are Churchmen, are well represented in the establishment of this charity, but there are many modest memorials.

Philadelphia

A building permit was issued on the 31st ult., calling for the erection of a stone choir-room 16 feet square for the church of St. Martin-in-the-Fields, on Willow Grove ave., Wissahickon Heights.

As outlined in THE LIVING CHURCH of July 7th last, the Germantown Workingmen's Club, during the last week of August, disposed of their property on Chelten ave. to the trustees of the "First Presbyterian church of Germantown," receiving therefor the sum of $20,000.

The work of tearing down the old Tenth Presbyterian house of worship has been completed, and excavations have begun prior to the erection of the diocesan house, which it is expected will be completed about August 1, 1895. Mr. Jacob Myers has the contract.

St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, is to have an addition. This will take the form of a stone passage way 9½ feet broad by 97 feet in length, that will occupy the northern part of the building, and make it possible to pass from one end to the other without entering the body of the church.

The Rev. Michele Zara, rector of the Italian mission church L'Emmanuello, who has just returned from a visit to his native land, Italy, was accorded a cordial reception on Saturday evening, 25th ult., in the parish building, which had been decorated for the occasion with a profusion of flowers and ferns.

A contract for interior decorations to Holy Trinity Memorial chapel has been awarded to F. A. Black & Son, and the work is to be done under the general supervision of Charles M. Burns, Jr., architect. The embellishment will be in harmony with the architecture of the building, which is of the Gothic type. On the exterior the pointing of the stone work is being renewed, and the woodwork of the windows covered with sheet copper.

In the decease of Mr. William H. Larned, which occurred on the 30th ult., aged 76 years, the church of the Holy Trinity has sustained the loss of one of the wardens, as well as one of the lay deputies to the diocesan convention for many years past. He was a native of Thompson, Conn., and was educated at an Eastern college. He had been successfully engaged in mercantile pursuits in this city for over a half century. In addition to his Church work he was one of the managers of the House of Refuge, of the society for organizing charity, and the Magdalen Society. The burial office was said at his residence on West Walnut st., on Saturday afternoon, 1st inst., and interment was private.

The Academy of the Protestant Episcopal Church will shortly resume its sessions. It is divided into three schools, the upper, the middle, and the lower, and the course of instruction is intended to prepare boys either for college or business life. Physical instruction is made an important part of the course throughout the school. In 1892 and 1893 the universities of Pennsylvania and Princeton awarded the prizes to the Academy boys for the best freshman entrance examinations. At the opening of the present session a post-graduate course will be inaugurated for those desiring to prolong their studies, or do advanced work for a year before entering college or business. The demand for such a department has been becoming more in evidence in recent years.

The 4th annual report of the board of managers of St. Timothy's Hospital, Roxboro, shows that during the year there were 618 new cases treated, of which 527 were discharged cured, 30 improved, and 17 died, four dying within 24 hours after being received into the hospital. The receipts from all sources—including a balance from the previous year of $3,550.37—amounted to $18,237.19, all of which, with the exception of $3,636.86, has been disbursed. The fund for the erection of a proposed new ward for patients amounts to $5,869.20, of which $2,125 was received from the annual Charity Ball; 100 loads of stone for the new ward, now deposited on the ground, have been paid for by children. During the year the ambulance service has been completed, "and now when a call is made it can be accompanied by the resident physician." St. Timothy's is the only hospital for the 21st ward, which includes Roxboro', Manayunk, Falls Village, etc., all prolific in mills, and many railroads traverse its territory. Although a Church institution, it receives the sick and maimed (within 24 hours after the accident) without regard to color, nationality, or religious opinions, and treats them free. The people of the ward take great pride in the hospital, and congregations of every shade of religious belief make annual collections for its benefit.

Diocesan News

Chicago

CITY.—The Rev. E. A. Bazett-Jones has resigned charge of the church of the Holy Cross, and has removed to the diocese of Milwaukee.

St. Gabriel's Kindergarten School and Home for children, under the management of Miss Kate Bishop, opened for its second year on Monday, Sept. 3rd, at 1129 Jackson blvd. In addition to the kindergarten, which will be conducted as last year, arrangements have been made to provide a home for a limited number of little children, between the ages of three and ten years.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

MAYVILLE.—The Bishop made a special visitation to St. Paul's parish, the Rev. G. W. S. Ayres, rector, on Sunday, August 26th, and confirmed a class, the second within the year.

BUFFALO.—An interesting service was held in St. Bartholomew's church, the Rev. H. E. Bowen, M. A., rector, on the evening of St. Bartholomew's Day. The service was choral, the vested choir of St. Andrew's rendering the music. The sermon was delivered by the Rev. C. F. J. Wrigley, rector of St. Mary's. In the sanctuary, and assistin were the rector, and the Rev. Messrs. Somerville, Calvert, Gaviller, and Wrigley. A reception was held in the clergy house after the service, at which refreshments were served to the choir and visiting clergy.

CHAUTAUQUA.—The chapel of the Good Shepherd, which has been opened only since June, with celebration of the Holy Communion every Sunday, and Wednesday and Friday evening services, has proved already too small to hold the congregations desiring to worship there. Nearly 600 persons have received the Holy Eucharist, and some 200 Church people have placed their names on the register. The following clergy have kindly assisted the priest in charge, the Rev. G. W. S. Ayres, in the services: The Bishop of the diocese, the Rev. Dr. Tanner, and the Rev. Messrs. Carstensen, Dyers, Acheson, Westlake, and Faber. At the annual meeting of the trustees, held August 15th, the following gentlemen were elected to serve for the ensuing year: Judge Geo. Barker, Prof. W. B. Ely, the Rev. Dr. Battin, the Rev. Messrs. Dealey, Brush, and Ayres, and Messrs. W. W. McCandless and E. R. Whiteside. The Rev. Mr. Dealey was made chairman, Mr. Ayres, secretary, and Mr. McCandless, treasurer. A committee consisting of Messrs. Ayres, Whiteside, and Dr. Kach, was appointed to secure another lot for the purpose of enlarging the chapel, which they subsequently succeeded in doing. There remains on the present property an indebtedness of $125. The Bishop of the diocese preached on a recent Sunday in the amphitheatre of the assembly grounds at the 11 A. M. service. Nearly 6,000 persons were present.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

After being closed for a year or more, services have been held in the neat and tasteful church at Laporte, the county seat of Sullivan Co., this season, as follows: The Rev. Rogers Israel, of Scranton, said Evening Prayer and preached Sunday, July 29th; the Rev. C. A. Brewster, of Vineland, N. J., held full morning service and preached on Sundays, Aug. 12th and 19th, while Bishop Rulison with two of his clergy, the Rev. C. J. Wood, archdeacon of Williamsport, and the Rev. W. E. Daw, of Towanda, held a visitation on the evening of Aug. 14th. It is hoped that a priest may soon be placed in charge of this field.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

NELIGH.—There were used for the first time on the 12th Sunday after Trinity, Aug. 12th, in St. Peter's church, the Rev. Philip McKim, priest in charge, a beautiful polished brass altar or book rest, and altar service and ordinal, presented by the parents, brothers, sister, and other friends at New Haven, Conn., as memorials of the late Prof. H. H. White, M. A., professor of ancient languages in Gates College of this city, who died in March last. Prof. White was a graduate of Yale College, and was respected and loved by all with whom he was acquainted. He was superintendent of St. Peter's Sunday school, treasurer and lay reader of the parish, and was always in his place when duty demanded. These memorials with a very handsome Bible presented by Prof. White himself, Easter, 1892, make very valuable additions to the already pretty church.

NORFOLK.—The new Trinity church, the Rev. Philip McKim, priest in charge, although in use, is not quite completed. It still needs the pews, furnace, light fixtures, and carpet. Evening service cannot be held until the church is lighted. The chancel is well furnished, through the donations of friends. The morning congregations are good and in-

creasing steadily. The church building is Gothic with a stone foundation and brick walls, tower, and spire surmounted with a gilt cross. The church is 86 ft. by 32 ft. and including the chapel which is separated from it by sliding doors, will seat when properly furnished, 350 to 375 people. The chapel and choir chamber form a transept, the chancel ceiling is of blue tint dotted with gilt stars, all the windows are of stained and cathedral glass, with a cellar or furnace room under the whole building. It is of the greatest importance to have the edifice completed, but $1,000 are needed to accomplish this. The priest in charge and his family labor day and night to bring about this desired end.

New Jersey

John Scarborough, D.D., Bishop

RIVERSIDE.—On the evening of the Transfiguration, the enlarged portion of St. Stephen's memorial chapel, the Rev. P. W. Stryker rector, was opened with a service of consecration by the Bishop, who preached. A large congregation was present. The time selected was the anniversary of the laying of the corner-stone of the chapel eight years ago.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

On Friday, Aug. 10th, Bishop Cheshire laid the corner-stone of the new church that is being erected at Tillery; on the following day he went to Lawrence, where he laid the corner-stone at the new church that is being erected at that place.

The Junior Auxiliary has pledged itself to raise $600 towards the support of a missionary in Wautaugo. There are three churches; St. John's, Valle Crucis; St. Luke's, Boone; and a new church that has just been erected at Blowing Rock. The charge of these is enough work for one man, but it is thought and hoped that with the proper man at this point, missionary operations will extend and develop from this center. Valle Crucis is the seat of the mission and school begun by Bishop Ives many years ago.

The Rev. W. F. Rice has erected a chapel, St. Titus, at Upper Beaver Dam, which was completed sufficiently for occupation three weeks ago. The interior ceiling and the seats will be put in later. The chapel is 36x20 feet with a 10x6 vestibule. The foundation is of stone with a frame superstructure, and the whole work is of the best.

St. Luke's church, Chunn's Cove, is progressing favorably. It is the same size as St. Titus', but higher, there being a basement room for the Sunday school.

Churches are very much needed at Highlands and at Murphy, both promising points.

St. Stephen's, at Bryson City, is about finished and ready for use. The Rev. J. A. Deal visits this point once every two months. This and St. John's, Nonah, are under the charge of the Rev. Mr. Barker.

East Carolina

Alfred A. Watson, D. D., Bishop

The new church at Stonewall has been completed sufficiently for use. The floor has been laid, vestry room built, and chancel rail in place. The windows have been filled with colored glass and a lectern has been provided. The ceiling and painting the interior are yet to be done. The tower has been temporarily finished with a gable roof surmounted with a cross. The building will seat 200. The Bishop visited the mission recently, and confirmed one person.

St. Mary's School, Raleigh, had during the past year over 200 students, from 13 dioceses. This completes the 52nd year of this institute.

On Sunday, July 22, the Bishop visited the chapel of the Good Shepherd, Wilmington, in the evening, preached and confirmed 12 candidates. On the 29th, he visited St. Stephen's, Goldsboro, in the morning, and celebrated the Holy Communion.

On Aug. 2nd the Rev. Edward Wootten, diocesan evangelist, assisted by the Rev. Robert Strange, of St. James' parish, Wilmington, began a five days' mission in Holy Innocents' parish, Lenoir County. This parish was for a long time without any regular clerical services. During the past year, the Rev. Alban Greaves has visited it on the fifth Sundays. But faithful laymen, by prompt, earnest labors in the Sunday-school, have kept up the standard of interest, and there is a steady advance in numbers and in active parish life. It is eminently a rural congregation—composed of farmers of small means. But they love the Church, and gladly give of their labors, and of their little, to advance the growth of the Sunday-school and to get the Church ready for consecration. Within a year they have plastered and ceiled the building, also painted the outside. A large per cent. of the young men and young women of the neighborhood are communicants. The Sunday-school numbers between 90 and 100 scholars—many of them children of parents belonging to the various denominations. The mission was well attended; men going early into their tobacco fields, and again returning to them at the close of the afternoon session. The weather was most favorable. Faithful laymen were encouraged and strengthened; the young communicants, and others not yet in the fold, were enlightened, awakened; and several older men who had wavered between duty and a sense of unworthiness, were led to confess Christ in Holy Baptism.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

DAVENPORT.—Canon Rodgers has returned after two months' holiday duty at Fairmont, Minn., and Mr. W. J. Hall, the organist and choir-master, having arrived from his vacation tour, the full Church services will be resumed. The ladies, who form a valuable auxiliary to the choir of men and boys, will henceforth not be vested. The Bishop returns this month.

Dr. T. M. Riley of the General Theological Seminary, late of Nashotah, has been since June in charge of Muscatine during the absence of the rector, Father Paget, who returns this week.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

BISHOP'S APPOINTMENTS

OCTOBER

9. Ordination and Confirmation at Horseheads and Millport.
10. P. M. Candor.
11. Ordination and Confirmation at Slaterville.
16. Etc., House of Bishops, New York City.

After the 20th, Adams, Pierrepont Manor, Frederick's Corners, Mexico, Pulaski, Cleveland.

NOVEMBER

Cape Vincent, Antwerp, Evans' Mills or Great Bend, Theresa or Redwood, Copenhagen or Champion or Carthage, Sackett's Harbor or Dexter, Brownville, Westmoreland or Clark's Mills, Skaneateles, Bainbridge, Harpersville, Greene, Brookfield.

DECEMBER

Boonville and Forestport, Hamilton, Earlville, Rome, Fulton, Oneida, Cayuga, Union Springs, and Aurora, Moravia, Baldwinsville.

The new church of St. Lawrence at Alexandria Bay, on the St. Lawrence river, was consecrated Sunday morning, Aug. 19th, by the Rt. Rev. N. S. Rulison, D. D., Assistant Bishop of Central Pennsylvania, at the request of Bishop Huntington. The Bishop of Georgia and the Rev. Wm. H. Bown, assisted in the services. Bishop Nelson was the Celebrant, and Bishop Rulison was the preacher. Mr. W. C. Browning, of New York, president of the board of trustees, read the request for consecration, and the Rev. William H. Bown read the sentence of consecration. The church of St. Lawrence was established mainly through the efforts of the late Rev. Dr. Olin of Trinity church, Watertown.

Maryland

William Paret, D.D., LL.D., Bishop

ANDORA.—Work has been commenced on the new church at this place. The edifice is of stone and will be known as St. Andrew's church. It is erected in memory of the Rev. Robert Lloyd Goldsborough, a former rector of Trinity church, Elkton. The building will cost $2,000.

ANNAPOLIS.—Preparations are being made for the celebration of the 200th anniversary of the founding of St. James' parish, the Rev. Alexander Galt, rector, on Tuesday, Sept. 4. This parish is the most southern one in Anne Arundel Co., lying between the Patuxent river and Chesapeake Bay. The parish records have been well preserved. Addresses are to be made on the occasion by the Rev. Messrs. Gilbert Williams, of Washington, D. C.; J. F. C. Moran, of Elkridge; Joseph Packard, of Baltimore; and Archdeacon Gambrall, of Curtis Bay. The Rev. Theo. C. Gambrall, the only former rector of the parish now living, will give an address on the history of the parish.

BALTIMORE.—On Sept. 20th a house will be opened in West Baltimore by the Daughters of the King, of Ascension chapter, where young ladies of limited means can procure board at reasonable rates. The object of this house is to make it socially a home for young ladies who are compelled to board. Miss E. C. Brewer, 939 West Franklin st., will be in charge of the house, assisted by Miss S. P. Burton, of 1135 Harlem ave.

WASHINGTON, D. C.—Reports so far received indicate that there will be upward of 2,000 delegates to attend the ninth convention of the Brotherhood of St. Andrew, to be held here from Oct. 11th to 14th. A meeting of the executive committee on arrangements was held recently at the Ebbitt House, and excellent progress was noted. It was voted that Commissioner Truesdell, who is a member of the order, should be invited to deliver an address of welcome to the delegates. The President will be asked to hold an informal reception at the White House. The programme of the convention includes a large mass meeting for men on Sunday afternoon, Oct. 14th, at which Chief Justice Fuller will preside, and addresses will be delivered by Bishop Dudley, of Kentucky, and Bishop Doane, of Albany. The subjects chosen by the general council are, "Why we obey bishops," "Why we read Prayer Books," and "Why we build cathedrals."

Easton

Wm. Forbes Adams, D. C. L., Bishop

REHOBOTH.—The 113th anniversary of the parish church was celebrated Thursday, Aug. 30th. The Rev. Jesse C. Joralemon, rector of St. Andrew's church, Princess Anne, delivered the anniversary sermon, and addresses were made by Bishop Adams and visiting clergymen. The old church walls are of brick and in a good state of preservation, but the windows and wood-work are much dilapidated. The church is of large dimensions, and its surroundings are of historic interest.

Newark

Thomas Alfred Starkey, D. D., Bishop

AUTUMN AND WINTER VISITATIONS

OCTOBER

6. Evening, Holy Trinity mission, Hillsdale.
7. Morning, church of the Holy Communion, Norwood; afternoon, church of the Atonement, Tenafly.
10. Evening, Trinity church, Irvington.
14. Morning, St. Thomas' church, Vernon; afternoon, church of the Good Shepherd, Hamburgh.
15. Evening, Zion church, Belvidere.
21. Morning, Trinity church, Bergen Point; afternoon, Calvary church, Pamrapo.
24. Evening, St. Peter's mission, Washington.
28. Morning, Grace church, Rutherford; evening, Trinity church, Totowa, Paterson.

NOVEMBER

1. Morning, consecration of St. Mark's church, Jersey City.
4. Jersey City: morning, Christ church; evening, St. Paul's church.
7. Evening, St. John's church, Boonton.
11. Morning, church of the Mediator, Edgewater; afternoon, mission of the Good Shepherd, Fort Lee.
14. Evening, St. John's church, West Hoboken.
18. Morning, St. Stephen's church, Millburn; evening, St. George's mission, Maplewood.
25. Newark: Morning, St. James' church; evening, St. John's church.
30. Evening, Trinity mission, Arlington.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Detroit Clericus, which meets fortnightly from Oct. 1st to the middle of June, has issued through its committee the programme of subjects to be written upon in the ensuing year. The following are among the topics chosen: "Do not our annual parochial reports show negligence in the Communion of the sick? If so what does this imply? And what is its cure?" "The causes and consequences of the schism between the Eastern and Western Churches." "Perfect development of the parish and the diocese." "The advantages and disadvantages of Church Congresses." "The place and importance of the Baptismal office in the Liturgy of the Church." "Is it desirable to change the name of the Church?" a discussion. "The main obstacles to the growth of the American Church." "Catholic *versus* Papal Christianity." "The ideal Church choir." "The responsibility of members of the learned professions in dealing with supposed cases of guilt in clients, patients, and communicants." "The validity of Anglican orders." "Was the French Revolution of 1789 a benefit to France?" a discussion. "The vestry system—its use and abuse." "Our unemployed clergy and vacant parishes—the apostolic method of dealing with them." "Sectarianism in America." "The rise and claims of the Papacy." At other sessions of the clericus reviews are to be read on "Milman's History of Latin Christianity," "Pusey's Irenicon," and "Westcott's Canon of the New Testament." There are to be four social gatherings of the clericus, apart from the literary programme during the year.

The death of the Rev. John Lawrence Watkins, deacon, at his home in Detroit Aug. 20th, has removed an active worker from the ranks of the Militant Church, and to an unusually wide circle of friends has brought the sense of keen personal loss. Mr. Watkins was confirmed in middle life by Bishop Davies at St. Joseph's memorial church, Detroit, and served that parish faithfully as lay reader, superintendent of the Sunday school, and secretary of the vestry. For many years he was at the head of the Money Order Department of the Detroit postoffice, and was also secretary of the Board of Civil Service Examiners. On Dec. 28, 1891, he was admitted a candidate for deacon's orders, and in December of the following year was ordered deacon by Bishop Davies in Grace church, Detroit. For some months he served as assistant to the rector of that parish and was then assigned by the Bishop to the charge of St. Stephen's church, Wyandotte. Early in the present year he presented 25 persons for Confirmation, and the communicant list of St. Stephen's rose from 49 to 78. Mr. Watkins was singularly happy in addressing children, and Sunday school work was his delight. His funeral took place on Aug. 22nd from Grace church, Detroit. Seveteen priests of the Church were in the chancel, a large delegation from the Brotherhood of St. Andrew was present, with the vestries of Grace church, St. Joseph's Memorial, and St. Stephen's, Wyandotte, and a congregation which filled the church. Testimony seemed given on all sides to the manifest spirituality of the life so closed on

earth and the wisdom afforded by this example of reviving the permanent diaconate for the Church's aggressive work in this day.

The convention journal just issued gives some statistics of eneral interest: Clergy canonically resident,76,a gain in the year of 6; candidates for Holy Orders,4; 6 deacons are candidates for the priesthood;licensed lay readers,44,an increase of 12; parishes in union with the convention, 60; missions and stations, 51; Baptisms, infants 1,156, adults 376, total 1,532, an increase of 238 intants and 95 adults, total increase, 333; confirmed 1,275, an increase of 181; communicants 14,276, an increase of 1,066, about eight per cent; marriages 376, an increase of 2; burials 735, an increase of 130; public services, Sundays, 7,129, an increase of 127, week days, 4,909, an increase of 485, total 12,038, an increase of 612; celebrations of the Holy Communion, 2,642,an increase of 73; families 8,327, an increase of 551; souls under pastoral ministration of the Church 31,000, an increase of 2,133, Sunday school teachers and officers, 1,132; scholars 9,951, an increase of 385; parochial objects, $168,200.11, an increase of $8,783.20; diocesan, 11,207 59, a decrease of 2,022.67; general 5,595.34; a decrease of $1,128.34; total $185,003.04, an increase of $5,632.19. These contributions averaged $12.96 for each communicant, a decrease of 62 cents. Of these contributions about 19 per cent came through the offertory, 24 per cent from pew rents, 41 per cent from subscriptions, gifts and pledges, 4 per cent from the Sunday school and 12 per cent from parochial guilds and societies.

Value of the Church property in the diocese,$1,612,828.81, increase of $11,648.81. If to this are added the amount of the Episcopal Fund, which is $92.809.43, the Fund for Aged and Infirm Clergy and for Widows and Orphans of Clergy, $15,038.69, various missionary legacies and memorial funds which amount to $29,429.31,the amount of St. Luke's Hospital endowment, $52,500, the Bishop Harris' Hall Endowment Fund, $43,000, the aggregate wealth of the Church in this diocese may be reported at $1,845,606.24. Indebtedness is reported in 39 parishes and missions to the amount of $75,465.58, this indebtedness amounting to 4⅔ per cent on the gross value of Church property in the diocese.

Sittings in churches and chapels, 32,696, an increase of 2,179. Pews are rented in 18 churches. There are completed church edifices at 98 points. Of these 12 are of stone and 28 of brick. Eleven churches have separate chapels,seven have basement chapels, and four have rooms or additions in use as chapels. Eleven parishes have buildings for miscellaneous Church purposes,four of them being of brick. There are 45 rectories,one of them being of stone and eight of brick. The title to the property of 16 parishes and missions and of the two episcopal residences with a total valuation of $78,625, is in the trustees of the Protestant Episcopal Church for the diocese of Michigan, of 37 parishes and missions,with a valuation of $156,930, in the Church Association of Michigan, of 46 parishes in the parish corporation of five trustees.]

One clergyman of the diocese receives $4,000 a year, one $3 500, one $3,000, two $2,500, four $2,000 and upward, five $1,500 and upward, eight $1,200 and upward, twelve $1,000 and upward,fourteen $800 and upward,eight $600 and upward, three, but these not in full service, less than $600. The above reckoning is inclusive of missionary stipends and represents combined salaries if the clergyman has charge of more than one parish. The average income of the clergy in this diocese in active service is $1,367. Three-fourths of the clergy, being occupants of rectories, have no rent to pay.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

BISHOP GILBERT'S FALL APPOINTMENTS

(Revised)

SEPTEMBER

13 White Earth.
16. A.M., Red Lake; P. M., Old Chief's village.
20. Cass Lake. 23. Leech Lake.
25. Pine Point.
27. Minneapolis, annual meeting of Woman's Auxiliary.
28. Minneapolis, annual meeting of Sunday School Institute.
30. Crookston.

OCTOBER

1. Mentor. 2. St. Vincent. 3. Hallock. 5. Detroit.
7. A. M., Wadena; P. M., Perham.
11-15. Washington. D. C., Convention of St. Andrew's Brotherhood.
17. New York City, House of Bishops.
21. Hartford, Missionary Council.

NOVEMBER

11. Luverne. 12. Worthington. 13. Wilder.
14. Windom. 15. St. James.
18. A. M., Granite Falls; P. M., Montevideo.
19. Appleton. 20. Benson. 22. Brownsville.
23. Morris. 25. A. M., Waterville; P. M., Waseka.
26. Janesville. 27 2 P.M., Madison Lake; 7:30 P.M., Elysian.

DECEMBER

2. A. M., Hutchinson: P. M., Glencoe.
5. Brownton. 10. Moorhead.

ST. PAUL.—Master McMichael, who has served faithfully as a chorister in Christ church for the past four years, was presented with a gold medal after Evensong, Sunday, Aug. 6th, by the Rev. R. H. Cotton, priest in charge, on behalf of the choristers. The presentation was made on account of his leaving the city for Portland, Oregon.

St. Mary's, Merriam Park, is still without a rector, the services are kept up by lay readers.

Monday evening, Aug. 27th,the Typothetae tendered a banquet at the Commercial Club to Charles A. Evans, the St. Andrew's Brotherhood missionary to Japan. On the following morning a celebration of the Holy Eucharist was held at the church of the Good Shepherd as a farewell. The Rev. W. C. Pope was celebrant, assisted by the Rev. John Prosser. Mr. Evans left on the evening train *via* Vancouver for Tokyo and thence to Nara. He carries with him the earnest prayers and good wishes of his fellow workers.

Bishop Gilbert has returned from the wilds of Montana, where he has been spending a few weeks with ex-Governor Merriam and others. While fishing in the St. Mary's Lakes, the Bishop caught 75 pounds of fish in a single day.

The Rev. W. C. Pope will celebrate the 25th anniversary as rector of the church of the Good Shepherd, Sept. 25th. Bishop Whipple will be the Celebrant and preacher.

MINNEAPOLIS.—Gethsemane church will erect a guild hall, to cost $20,000, shortly. St. Bartholomew's Day was observed in this church with three services—Holy Eucharist at 8 A. M., Matins and sermon by Bishop Knickerbacker,10 A.M., full choral Evensong, 7:30 P. M. A reception was tendered the Bishop at the rectory, where he had the pleasure of meeting a large number of his old parishioners. The reception room was beautifully decorated, and light refreshments were served.

Massachusetts

William Lawrence, S.T.D., Bishop

The journal of the diocesan convention, which has just been published,contains the following interesting statistics: lay readers, 77; postulants,12; candidates for priest's orders, 47; ordinations: deacon's order only, 1, deacons 9, priests, 10; clergymen received, 21, transferred, 17, deceased, 5, deposed, 1, present number, bishop 1, priests 220, deacons, 15; church edifices, 172, free 111, consecrated, 4; rectories, 52; corner-stones laid, 7; parishes in union with the convention, 129; organized parishes not in union with the convention, 15; chapels and missions, 55; sittings, (returns incomplete,) tree 33,481, assigned 1,958, rented 20,085; families (returns incomplete), 18,740; Baptisms,infants 2,681, adults 469; confirmed, 1,882; present number of confirmed persons, (returns incomplete,)27,916; communicants, (returns incomplete), added 2,803, died or removed 1,254, present number, 32,120, increase in present conventional year, 1,084; marriages, 1,161; funerals, 1,953; Sunday school teachers 2,736, scholars 21,998; parochial schools 2, teachers 22, scholars 300; value of parish property, (returns incomplete), $5,418,255.41; aggregate of contributions for religious purposes, (returns incomplete), parochial objects, $701,087.19, diocesan objects, $94,489.06, objects without the diocese, $49,867.55.

The Astor Memorial

The splendid new Astor memorial doors are finally in place, in Trinity church,New York,the last work upon them having just been completed. The memorial consists of three bronze doors for the tower and north and south entrances. Each door has two leaves,and there are three panels in each leaf. They are all cast in solid bronze,and the cost is said to have been $100,000. The doors are a gift from Mr. William Waldorf Astor, in memory of his father, the late John Jacob Astor, who for many years was a member of the vestry of Trinity, and form one of the most notable works of art not only in this country, but in the world. Mr. Richard M. Hunt, the well known architect, was appointed to furnish the designs, and to superintend the construction, and he has been materially aided in his ideas by the rector, the Rev. Dr. Morgan Dix. It was proposed at first that the tower or main entrance should have for its motive the verse of the *Te Deum*, "Thou didst open the kingdom of heaven to all believers;" one of the side doors, the text, "I am the door of the sheep;" and the other, "Through much tribulation shall we enter into the kingdom." In this scheme, the tower entrance would give a symbolical view of the redemption and salvation of man, and the other door would illustrate the trials of the faithful on earth. These ideas were carried out, with the exception of the south door. This illustrates incidents in the history of the parish instead of the trials of Christians in this world.

The architect, Mr. Hunt,feared that if all three doors were assigned to any single artist, it would detract from desirable variety in ideas and execution. Therefore the three best competitors were each assigned a single door. The main door is thus the artistic conception of Carl Bitter, the north door, of Mr. Massey Rhind, and the south door, of Mr. C. B. Niehaus. The two last named have already been described in the columns of THE LIVING CHURCH. The new tower door, just in place, is perhaps the noblest of all, as occupying the most commanding position, facing Broadway, at the head of Wall st. The theme, "Thou didst open the kingdom of heaven to all believers," is carved out with a grandeur of conception that gives the whole a distinguished artistic merit, and teaches the great truths of the Church to the hurrying passers on the crowded thoroughfare, with telling force. The panels require to be examined in pairs to convey a full idea of the scheme of the work,and the series begins with the lowest ones. These two panels concern the advent of Christ; the next pair, His life on earth; and the last, His reign in heaven. The expulsion of Paradise occupies the first panel, and shows the fall of man. In the second is represented Jacob's dream,in which the act of the angels ascending the stairway to heaven, indicates the restoration of man to his lost glory. Panel third shows the annunciation of the Blessed Virgin,and the empty tomb of the risen Lord, in the companion panel, is symbolical of the victory of life over death. Two visions from the Revelation of St. John are shown in the last two panels. One pictures the worship of the Church before the throne on high, and in the other the angels of God cast down the kings of the earth from their proud strongholds, and vengeance is executed upon sin, hell, and death. It is a representation of the triumph of divine justice over "an ungodly and rebellious world." The Apostles appear on the transom above the leaves of the door, seated on twelve thrones, each canopied with Gothic work in beautiful design. These figures are in stone, and above them in the apex of the tripanum, also carved in stone, is the figure of the Lord standing with outstretched arms of invitation, with adoring groups of angels on either side. Many smaller figures are also included in the work, and form a border around the door panels. Four figures below the lowest panels represent Mortality, Sin, Time, and Tradition. Two more recumbent figures above the upper panels represent Eternity and Divine Justice. The former is over the worship of the Church in heaven, and the latter surmounts the picture of the last days. Other statues are those of Abraham, Moses, Aaron, Joshua, the Evangelists, St. Paul, St. Jerome, St. Athanasius, St. Ignatius of Antioch, and St. Basil.

All the doors were cast at the foundry of the Henry Bonnard Bronze Co., and are remarkable pieces of casting. The tower door, which is more elaborate than the other two, took much longer to finish, and therefore is put up about a year after the others.

Trinity church is become a treasure house of ecclesiastical art of the highest order. The splendid reredos of Caen stone, with its multitude of elaborate carvings, has no peer in America. The beautiful altar of marble, with its exquisite mosaics, and its priceless jewelled cross, and the processional cross of silver and gold, are among the notable art objects that have been added in recent years.

Not all Superstition

The following beautiful extract is from an article in *The American Church Sunday School Magazine*, by the Rev. James S. Stone, rector of Grace church, Philadelphia. The article is entitled "From Heidelberg to Munich," and the scene here described was in Bavaria. The writer is evidently deeply impressed with the heavy responsibility which those assume who undertake the business of attempting to convert the humble adherents of one form of Christianity to another, even though we may believe the latter to be the better and purer of the two. The author shows a capacity for sympathetic appreciation of customs and practices foreign to his native associations, rarely to be met with among people of the English race:

In the lovely eventide which has fallen upon us, the setting sun sweeps the low plain with golden glory, and makes the fields and trees indescribably beautiful. The toilers are going home from their haymaking and peat digging—women, mostly, who have labored the live-long day in the fenceless and shadowless fields, carrying home the cradle in which baby has slept, or the earthen jars and wicker baskets which earlier contained their scanty and homely fare. In many fields and on some of the roadsides is a cross, and on the cross a figure of the Saviour of the world. That cross to some looks strange, but it is the way these people of Bavaria have of showing that the earth is the Lord's and the fullness thereof, and that Jesus Christ came to consecrate the labors and the sorrows of the husbandman and the wayfarer. There is such a cross before us, and fortunately at this point we are moving slowly enough to enable us to take in the whole picture. The sunlight falls upon it and the shadow behind it is long. And there stands before that cross, with arms folded upon her breast and with head bowed, a young peasant girl. Her feet and her head are alike bare; the summer wind lightly moves her thin and scanty clothing. She has done her day's work in the hot field, and now in the eventide she offers her prayer to Him from whom she expects salvation, help,and life. As I look at her in that evening glow my soul is awed within me. And others draw nigh her—an old man and an aged woman, wrinkled, bent and ragged; but they, too, bow their heads, and the light makes even them graceful and lovely, and re-

minds us that heaven will thus transform the aged and sick of earth. This is another side of the question suggested by the Confession of Augsburg. It is, of course, possible to tear into shreds the flower of these peasants' faith, and to tell them that they are victims of an enslaving superstition; but what shall be given them better? The stranger from abroad need but ask himself if he finds the like devotion among his own people. Can we find in all America workmen who, coming from the day's toil, before they eat or rest, turn their hearts to God and thank Him for the abundance of His blessings? Some one most likely will say that the young girl and her companions are standing before that cross and praying because they have become the slaves of fear. Their religion holds its followers by terror. They are afraid to do otherwise than they are doing. Perhaps, my reader, if such be your thought, you have never heard Protestant preachers appeal to the horrors of the wrath to come, or attempt to frighten people into duty. That such measures do not succeed is shown by the fact that, take any of our cities, even staid Philadelphia if you will, half the people never go into a place of worship, and are indifferent to the whole subject. Believe me, that peasant girl stands before the cross in the fading sun glory, not from fear, but because the love of Christ constrains her. She adores Him. She trusts Him. He is her all. And though I could wish that she was a good Anglican and used the Book of Common Prayer, yet never shall I allow myself to think harshly of her, or to do anything that shall suggest to her mind a doubt of the faith in which she has found her joy, and by which she hopes to obtain her salvation.

Cathedral of SS. Peter and Paul, Winchester

"When Westminster Abbey was butchers' shambles,
And Oxford Street was covered with brambles,
Then Winchester was in its glory."

As you approach this ancient and most striking Cathedral, you are impressed with its spacious surroundings, though it must be confessed these are not kept with anything like the exquisite care and taste exhibited in the grounds of Gloucester and Salisbury. This is a matter, however, which could be easily remedied, and our present business is chiefly within. The original cathedral was founded A. D. 980, on the site of a Saxon church built about 635, and dedicated to SS. Peter and Paul. Bath Abbey has the same dedication. You enter by the west door, and the window over it catches your attention by its peculiar pattern — or rather, want of pattern. It is composed of fragments of stained glass, broken at the time of the Reformation, and looks like grisaille work. As you go along the nave, the first remarkable object on your right-hand is the chantry chapel of the celebrated William de Wykeham. Richness in chantries is one of the features of this cathedral. This great prelate, who died in 1404, was twice Lord Chancellor of England; he rebuilt the naves and aisles of Winchester, built Winchester College and New College, Oxford. In the chantry is an effigy designed by himself—a recumbent figure fully and pontifically vested, an angel at each shoulder, and a group of three monks sitting at the feet. The pose of these monks is wonderfully good; they are said to have been three of the bishop's architects; and the little group is instinct with intelligence and vivacity, as if thinking out and discussing some architectural problem. Not far distant is the chantry of Bishop Edyndon, Wykeham's predecessor, who died in 1366, of whom much less is known. On the other side of the nave is a twelfth century font, made of dark slate-stone, and decorated with legends illustrative of the miracles of St. Nicholas. Some have supposed this font to have been of Byzantine origin, but one proof of its western origin is sufficiently clear, viz., a figure of a gentleman with a hawk on his wrist. At the end of the nave there is an ascent of seven steps to the choir. The choir is really a separate church, included within the choir screen and altar screen. You ascend into the retro-choir by thirteen steps from the south transept. In this transept the principal object is the tomb of the late Bishop Wilberforce. The effigy, fully vested, lies on a raised slab supported by six kneeling angels. An eagle (the family crest) is at the feet. The tomb is richly canopied. In the choir there is an altar-piece, the Raising of Lazarus, by an American painter named West. George III. induced the Dean and Chapter to buy this painting, but it must be confessed the subject is not a suitable one for the position. The altar screen is very lofty and solid, quite shutting off the retro-choir, and contains figures of St. Swithin, the patron of Winchester, and St. Birinus. In the centre of this screen, in pre-Reformation days, there was a large silver crucifix. On the north and south sides of the choir are little chests containing the relics of ancient Saxon kings. I give a part of one inscription:

"Qui jacet hic
Regni Sceptrum tulit,
Hardicanutus,
Obiit 1042."

That is—"He who lies here bore the sceptre of the kingdom. Hardicanute died 1042." There is no royal interment so old as this in Westminster.

Right in the centre of the choir is the tomb of King William Rufus. This tomb was opened in 1868, and the body identified by portions of a gold mantle in which he had been wrapped, and by the arrow head which was found in the body. In the south aisle of the choir, Richard, brother of Wm. Rufus, who was killed by a deer in the New Forest, is buried.

The choir screen is of carved oak; the north half in memory of Bishop Wilberforce; the south in memory of Dean Gardiner. Close by this screen, on the north side, is a monument to Bishop Hoadley.

The canopies of the choir stalls are of beautifully carved black oak, and there is a pulpit of the same material and style, date 1296, by Silkstede, with imitation skeins of silk worked in the panels.

As you go on into the retro-choir and Lady chapel the interest seems to grow. In the former you have chantry upon chantry, *e. g.*—

Chantry and tomb of Bishop Fox; bishop 1501–1528. Founder of Corpus Christi College, Oxford.

Chantry and tomb of Cardinal Beaufort (1447), mentioned in Shakespeare's play of Henry VI, as he who "dies and makes no sign."

Chantry and tomb of Bishop Thomas Langton (1493–1501).

Chantry of Bishop Waynflete (1486), founder of Magdalen College, Oxford.

Tomb of Sir Arnold Gaveston, father of Piers Gaveston.

Chantry and tomb of Stephen Gardiner, Bishop of Winchester (1531–1555).

This last-named prelate married Philip of Spain and Queen Mary in the Lady chapel of Winchester, and a chair used by Mary on that occasion is still kept in the Guardian Angel chapel, in which there is also a very fine bronze monument of Weston, Earl of Portland, time of Charles 1. This family is extinct; the present Portland family inherit from an ancestor made Duke by William III. In this same chapel the heart of Bishop Ethelmar was buried in 1261, who died in France, where his body was interred, but at his own request his heart was sent to Winchester. There is an effigy of the Bishop holding his heart in his hands.

Another chapel is the chapel of the Holy Sepulchre, close to the north transept. A portion of this appears to have been destroyed; it was decorated with wall frescoes illustrative of scenes in the life of Christ.—*Irish Ecclesiastical Gazette.*

The Opium Eater

BY THE REV. WILLIAM H. MYERS

What an alarming evil has come to be the habit of opium eating? It is not only confined to our larger cities, but many of our inland towns have victims of this vice. Since the day the quack Paracelsus introduced the drug into Europe, the opium commerce has increased alarmingly in England and America. You would be surprised if you were to make inquiry at any apothecary shop of your inland town, at the large proportion of inhabitants who are slaves to opium in some form. Have sympathy for them, and extend a helping hand.

They are poor souls—you can readily know them. Their somber face, their vacant stare, unsteady step, are soon noticed. As soon as they enter the store the druggist knows them. Most of them apologize for the habit; they generally flock to a newly opened drug store, where they are the least known. The apothecary would rather not sell—it is a matter of conscience The doctor has a little something to answer for in the habit of opium eating. The large majority of cases start with his prescriptions; it is a serious charge laid to the door of the reckless physician.

Some of you may not know more of opium than its use as medicine. It comes from the milky juice of the poppy which grows in the warmer climates. It is inspissated, and becomes the opium of commerce. It is used by women mostly in the form of pills, laudanum, paregoric, and *Cannibis Indica*, also called "hasheesh." Men buy it in morphine pills or powder. They also chew a gum opium, and inject the poison with a syringe. It is common for women to use one-half pint of laudanum, and an equal share of brandy a day. The drunkard can't carry his barrels and bottles with him but the lady opium-eater can do better. She carries a little vial, the size of a lady's pungent, in which there are bottled up one hundred granules of morphine. She has the pleasure of clandestine indulgence, and often is caught at swallowing the little narcotic, in church, at the theatre, in the drawing-room or the cars. It is all right for the belle—but soon the teeth turn black, the breath becomes fetid, the skin mummified. Unfortunate woman I wish you would read DeQuincey's "Experience of an Opium-eater"; E. P. Roe's book, "Without a Home"; Coleridge on "Opium Confessions."

We won't touch the history of this habit among the Hindoos and Mohammedans; or those of Persia and Turkey where this narcotic is a substitute for alcoholic drinks and tobacco. More than 400,000 women eat opium in America. In New York there is consumed 6,000 pounds of opium; 10,000 ounces of morphine in powder, nearly 2,000,000 granules of morphine. In a fashionable district a druggist derives three-fourths of his annual profits from the sale of opium. The fashionable ladies buy 80 per cent. of the morphia granules. Follow up this history through all the larger cities and see the spread of this alarming evil. There are 10,000 opium victims in Philadelphia. There are 300 dens or "joints" in that city where opium smoking and playing "fan tan" are regularly carried on. But recently 280 chattering Mongolians were arraigned before the police court.

The pleasures of the opium habit lie in the beginning. It stimulates the brain, elevates the spirit, and very soon the morphine drunkard is in the paradise of dreamland. A delightful placidity of mind follows, and soon he is forgetful of all care, and he only has the sensation of joy. DeQuincey took his drunks on Tuesday and Saturday nights, that he might enjoy all the more the sweet notes of Grassini, who sang at the opera then. Afterwards comes the pain. The phantom dreams drop the victim from Paradise into Hades. O, the gloomy melancholy! Time and space are eliminated, and the sufferer lives one hundred years in one night. The horrors of dreams! Sleep is a descent. DeQuincey cries out at last: "I will sleep no more." Morning comes, with its agonized cravings, nausea, enfeebled mind and body, incapacity to exertion, wild longing for the drug again, the bitter consciousness of unperformed duties. O, the moral shackles of such a soul! who will break them?

"There is death in the pot!" Would you be willing to be inoculated with cancer or hydrophobia or the plague? Just as soon take this poison and let it work its ruin. The harm to our women's health by this practice is great. Their maudlin talk and stupid habits dethrone them in the heart of man. It unfits them as wives. The children are degenerate offspring. Breaches of marital fidelity often follow. The death of the opium-eater is Marah—and very soon reached.

Can the opium-eater reform? Some say: "As little as a paralytic imbecile can throw off his lethargy." But DeQuincey did. He used 320 grains (that is 8,000 drops of laudanum or 70 teaspoonfuls per day)—came down to 40, soon to 12—at last a cured and happy man. For seventeen years he used the drug, and for eight years he abused it. The ordeal of breaking off was like fighting the tortures of a tyrant. It was like being born again. A doctor prescribed "ammoniated tincture of valerian." Wherever prohibition was enforced, the opium habit increased tenfold, and it is the greater evil to-day. In Washington if every opium-eating woman was branded on the forehead, what a shock to society! In many of the tonics, troches, and pectoral mixtures standing on the counters of the apothecary, this dangerous, insidious drug is the leading part. The children get the appetite before they walk.

What is accomplished? A warning at least to beginners. DeQuincey's example of reform; precaution to druggist and doctor; sympathy from all Christians, a picture of the alarming vice of England and America —*The Lutheran.*

The Living Church

Chicago, September 8, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

A CORRESPONDENT of the London *Church Review* takes the ground which it has seemed to us strange is not more widely advocated by far-sighted Churchmen in England, namely, that it is time for the defenders of the Church, instead of occupying simply the defensive, to formulate a Disestablishment measure of their own. He points out that there are worse evils involved in the present radical scheme than mere spoliation of property. Disestablishment ought to mean at least the complete severance of relations between Church and State, leaving the Church entirely free. But careful examination of the Welsh Bill betrays the fact that it would make the Church far more the creature of the State than ever before. There is a certain grim malignity in the provisions which would force the Church to accept the use of most of its old possessions as a simple tenant at will, and still more those which, with cynical contempt for the spiritual rights of a great religious body, attempt in advance to impose a special stamp upon the constitution of the Church and to set limitations upon it. In fact there is room for the fear that if the Welsh Bill passes in its present shape, the Church will be under the heel of the secular power to an extent never known in the British Isles before. The correspondent sees no hope but by the conservative party taking up and settling the Church question. This will become possible if the present measure can be postponed till another general election. In any case it will remain possible for that portion of the Church outside of Wales. But it calls for a kind of statesmanship which is not easily forthcoming.

SEVERAL things have occurred during the last nine months of great importance to the well-being of the American Church. The extreme utterances of certain speakers at the Church Congress convinced Churchmen generally that destructive principles were being propagated among us to a greater degree than many were willing to believe. The result was soon seen in the arousing throughout the Church generally of a wholesome spirit of indignation against the authors and disseminators of false teaching. In the early spring the letters of a large body of our most eminent bishops served to correct certain dangerous tendencies which had begun to show themselves in connection with the Christian unity scheme. The movement was called to order through the very clear and unambiguous expressions of those letters. They may be said to have the force of a declaration and protestation of loyalty to the Church, her principles and her canons. Much doubt and misgiving were dispelled by the publication of those remarkable testimonies to the unswerving steadfastness of the shepherds of the Church. And now, through leading representatives of the priesthood, misgivings of another kind have been effectively dissipated in a paper which is only second in importance to the utterances of the bishops themselves. In many ways the outlook is more satisfactory than has been the case for several years past.

PROF. ELY of the University of Wisconsin, well known as a teacher of philosophy and an earnest student of social questions, has recently been the object of serious charges vitally effecting his fitness as an instructor of young men. As Prof. Ely is, we believe, a Churchman, we have felt a strong interest in his vindication and we are glad to see that he has been able to deny categorically and unreservedly every accusation which has been made against him. He has taken occasion to reply to the charges (which have been published far and wide in the newspapers) before a large audience at Chautauqua. He was accused of favoring strikes and boycotts, and, in particular, of encouraging a strike among the printers at Madison, Wis., by giving aid and counsel to a walking delegate. Other specific allegations of a like nature were made, and he was accused in general of being a socialist and even an anarchist. As regards the detailed accusations, the Professor denied each and every one, and defied their author to produce his proofs. As evidence of his general position on strikes, boycotts, socialism, and anarchy, he appealed to his published writings in which he had attacked and opposed every one of them. He also referred by name to a large number of his students during the last thirteen years, who have already made a mark as educators, journalists, and political reformers, none of whom could be accused of radical or dangerous views on social questions. It would appear that the whole affair was simply an attempt by interested parties to force Professor Ely out of the University by exciting the alarm of parents and patrons. The officers of State institutions seem peculiarly liable to assaults of this kind, owing to the influence of petty and unscrupulous politicians.

The Integrity of the Communion Office

The Declaration which we published in our last issue, relating to the celebration of the Holy Eucharist, is important and timely. It is signed by men whose names are known throughout the Church, many of whom occupy positions of prominence and exercise wide influence. They have not all, perhaps, been identified with what is called ritualism, but we cannot be mistaken in assuming, that, as sympathizers with the general Catholic movement in the Church, and at the same time eminent in their several spheres, their clearly expressed views upon this important subject will be received with respect by the great majority of those who have been interested in the ceremonial revival. It may be confidently expected that most, if not all, of those who are known as ritualists, even those who are regarded as the most extreme and erratic, will be inclined to defer to the calmly expressed views of men of such weight in the Catholic movement as those whose names are signed to this Declaration. The result ought to be a better understanding as to the limits within which men who claim to exemplify true Church principles in the conduct of worship, must loyally confine themselves. Some understanding of this kind is imperatively called for, and we welcome the document before us as paving the way to a more healthy state of things, and as tending to apply a curb to the rampant development of individualism which in some quarters has threatened to turn the assumption of superior Catholicity into a broad farce and to afford a new illustration of the old adage about the meeting of extremes.

On the other hand, the appearance of this paper under the signatures of men of standing and reputation, who must be recognized as having an unimpeachable claim to represent the real position and principles of the great Church movement, ought to go far to allay any feeling of alarm or doubt as to the real tendency of the movement. There can be no question of the entire honesty and good faith of such men as those whose names appear in connection with this document. The document itself breathes a spirit of unreserved loyalty to the Prayer Book. It is insisted that what the Prayer Book directs must be done. It goes further than this, and declares that the special features of the Communion service which certain priests have taken the liberty to omit, are in accordance with the spirit of Catholic liturgics East and West, and with "primitive practice and the continuous teaching of the whole Church down to-day." Whatever may be the carelessness of the members of the Church at any period, however practice may have shaped itself until it has become common for few or none to present themselves at the altar at certain Celebrations, the mind of the Church remains the same, that the highest ideal includes reception by the faithful. Through whatever changes and transitions, this ideal is steadily retained in the structure and phraseology of the service, with greater or less emphasis. The Church may not coerce her children in this matter, but she may encourage and persuade them. She may not give way to the passing customs, the habits and the fashions of periods and centuries, so far as to cease to uphold this fully rounded ideal of holy worship and holy living by allowing her utterance to change, and ceasing on any and every occasion to call the faithful to the Wedding Feast, to offer the Living Bread, the Food of God.

It is equally impossible, of course, that the Church should allow the frequency or infrequency of holy worship through the crowning rite which Christ Himself ordained, to be influenced by the laxity or carelessness of the people in any age or country. The character of the Church as from God and not of men, and as offering perpetually the collective worship of the whole body as well as the oblation of individual souls, as holding out to men gifts from God as well as endeavoring to produce subjective states of mind and soul, requires that there should be in her worship a fixed and invariable element. The glory and grandeur of the Church in her relation to God appears in this side of her character. Her worship as the Church of the redeemed must go on in a sacred round of days and seasons, her oblation must be perpetually presented, whether her children always rise to the highest ideal or not. On the one side, she can never cease to call her people to draw near and take the Body of the Lord; on the other, she cannot vacate or postpone her function of worship, because they do not come at her call, or because the habits of a time or a lower measure of sanctity causes them to come at one time and not another.

In connection with the question of obedience to law, men sometimes forget that there can be no such thing as members of the Catholic Church in general, as distinguished from members of a particular branch or portion of the Catholic Church. If members of the Anglican or of the American Episcopal Church, they are so because the Anglican body is part of the Catholic Church. They are conducted to Catholic faith and practice through the instructions which they have received in this Church, through the principles which it lays down, and the traditions to which those principles carry us back. On the other hand, if any man is convinced that the Anglican Communion to which he belongs is not Catholic, he is mistaken in assuming that he can build up and maintain a Catholicity of his own through which he comes in touch with the Catholic Church at large. If the "intention" of the Church is not pure, nothing that the individual can do will rectify it. Those who assume a position of this kind, if there be any such, put themselves in a purely Protestant position, and no possible fullness of Catholic ceremonial can cover the chasm which the original admission creates.

The humblest priest, who, for lack of training, knows but little of the traditional usages of Catholic worship, whose own practice is most awkward and defective in the marks of conventional reverence, but who, with sincere and devout intention, endeavors to carry out what he can discern of the will of the Church in her ceremonial of worship, may sometimes almost shock us by his misapprehensions and his various shortcomings; yet for his

loyalty in heart and will, he is a better Catholic than he who assumes that for more perfect Catholicity he is warranted in ignoring or amending the law he has vowed to obey.

The Liturgical Impropriety of Omitting Certain Parts of The Communion Office

BY REV. HENRY R. PERCIVAL, D.D.

There has arisen in the minds of some persons a doubt as to whether at a public celebration of the Holy Communion, when there is a probability, amounting to moral certainty, that none will communicate besides the priest, those parts of the service which plainly imply a Communion of the people, should not be omitted. And it has been urged that to use such parts at such a service is unreal, and unworthy of the solemnity of the occasion. These arguments seem at first sight to be of considerable force and cogency; and to address a congregation no one of whom (the priest has every reason to believe) intends to communicate at that time, with the words, "Ye who do truly and earnestly, etc.," has been styled gross insincerity.

It is to this matter that I wish to call attention. Now, in the first place, what is the proposed remedy? It is to omit at such services all such portions as directly refer to a Communion of the people. I suppose, therefore, the Exhortations, the Confession, the Absolution, the Comfortable Words, the Prayer of Humble Access, and the Thanksgiving would all be left unsaid. As to the legality of such omissions, and of the moral character of such a violation of the rubrics, the writer has the most clear and definite private views, but it is not of these that he proposes to speak, but of the propriety of such omissions on purely liturgical grounds, it being taken for granted that (as one good old Anglican bishop said) in the doctrine of the Sacrifice there is no difference between Rome and ourselves.

Now if one thing is certain it is this, that if any regard whatever is paid to the law of this Church, after the celebrant has received the Communion himself, he will "proceed to deliver the same to the people also," and he will observe the rubric which directs that "sufficent opportunity shall be given to those present to communicate." Let us then suppose that the Confession and Absolution have not been said, and that when the priest turns round with the Holy Sacrament, some were to approach the Communion Table, what would he do? To communicate them without their having made a general confession and received the liturgical absolution would be in violation of the use of the entire West. In the Roman Church no one can receive Communion without having received liturgical absolution, even though he has received absolution in the Sacrament of Penance immediately before, and this is of such rigid enforcement, that it applies to those *in articulo mortis*, when there is no time to say any other prayers. It is clear that in this case, so far from the omission of the Confession and Absolution being a Catholic act, it is one utterly in defiance of the uniform custom and law of the rest of the Western Church to-day, (as well as of our own Anglican part), which forbids the Holy Communion to be offered to any person for reception who has not received liturgical absolution. If therefore the celebrant intends to give the people present an opportunity of receiving the Holy Communion, he must first give them absolution, and this he cannot do without their having first made a general confession, and to this confession, by our Anglican rite, the Exhortations are prefatory, and to the Absolution the three Comfortable Words are but an appendix corresponding to the thrice repeated *Domini, non sum dignus* of the Latin rite.*

But, possibly it will be said, as this is the case, the priest must not turn around and offer the Sacrament to the people. Omitting altogether the legal aspect of such a course, it must be admitted that this, too, would be in reality a departure from, and not a conforming to, the mind of the Western Church. For this action could be construed in but one way, viz. that the priest did not desire that any one should receive the Holy Communion at that time. But such a mind on the part of the priest would be not only contrary to the evident mind of the Church as set forth in the Prayer Book service, but equally contrary to the mind of the Roman Church, which has most clearly declared her desire by a decree of the Council of Trent, to wit: "The most holy synod would wish that at every Mass the faithful who are present should communicate in the reception of the Eucharist, not only by a spiritual desire, but also sacramentally, by which a fuller fruit of this most holy Sacrifice would come to them. Yet if this may not always be the case, those Masses in which alone the priest sacramentally communicates, the council does not condemn as private and unlawful, but approves them and commends them; for they should be looked upon as truly public Masses, partly because in them the people spiritually communicate, partly because they are celebrated by a public minister of the Church, not for himself alone, but for all the faithful who belong to the body of Christ." (Sessio xxii., Caput 6.)

Surely these words are capable of bearing but one meaning, to wit, that Masses without Communion of any besides the priest are to be avoided (if possible) as undesirable, but yet if necessary, they are to be tolerated and even approved. I do not see how any one can doubt that the Anglican has the same desire in this matter as the Roman Church, and that, therefore, the omission of those portions of the service by which she has expressed this desire which she has in common with Rome, must be looked upon as an act in contrariety to the mind of the Anglican and Roman Communions, that is to say, contrary to the mind of the Catholic West.

Before leaving this point, I stop to explain what might otherwise be a source of mistake. The General Convention refused to insert a rubric into the Prayer Book forbidding a celebration of the Holy Communion when there were none to receive except the priest, and it might be concluded that, therefore, it did that which is tantamount to allowing Celebrations in which there is no provision for any Communion of the people. Such a conclusion would be entirely false, and would spring from a neglect of the very essential distinction to be drawn between allowing a Celebration when none of those present can or will receive the Holy Sacrament, and allowing a Celebration at which no preparation is made for a Communion of the people, and at which it is is known the Celebrant neither expects nor wishes any Communion other than his own to be made. Now, the Church knowing that the integrity of the sacramental action is secured according to the Divine institution by the Communion of the priest alone, was not willing to forbid him from celebrating, and to deprive him of the greatest privilege and joy of his priesthood, because through accident, carelessness, unworthiness, or other cause, there were none of the people to communicate with him; and for this reason the Church refused to adopt the rubric proposed, which, if it had been passed, would have been null, as *ultra vires*, being contrary to the express words of the Lord who said: "Do this in remembrance of Me," without any limitation as to there being two or three or even one to communicate with the Celebrant. This rubric the Church rejected, but at the same time she adopted the rubric to which we have already referred—a rubric altogether in accordance with the mind of the Catholic West—ordering that at every celebration of the Divine Mysteries "sufficient opportunity" should be given for oral Communion. This Church, then, allows the Holy Eucharist to be celebrated when none but the priest will receive, but it does not allow the Holy Eucharist to be celebrated when none but the priest is allowed to receive.

This being the case, and the Church requiring an opportunity for Communion of the people at every Celebration, as we have said before, the Confession and Absolution must be said, if the use of the Catholic West is to be followed; and these forms logically convey with them the Exhortations and the Comfortable Words.

We come now to a consideration of what we commonly call the Prayer of Humble Access and of the Thanksgiving after Communion. Of the first of these, the rubric explicitly states that it is to be said "in the name of all those who shall receive the Communion." The question then stands thus: Is there any Catholic precedent for praying in the plural number for a worthy reception of the Holy Communion when the priest has a moral certainty that he alone will receive? Is there any Catholic precedent for giving thanks in the plural number after the Communion when the priest knows that as a matter of fact no one has received except himself? Both these questions must be answered in the affirmative in the most positive manner. For at every Mass, whether public or private, whether High or Low, the priest by the Roman rite prays before Communion, and gives thanks afterwards in this very manner, in proof of which the following will be more than sufficient:

"We beseech Thee, O God, that this oblation may be to us the Body and Blood of Thy most dearly beloved Son, our Lord, Jesus Christ."

"We most humbly beseech Thee, Almighty God, that all we, by this reception of the Altar, may receive (*sumpserimus*) the most Holy Body and Blood of Thy Son, and that we may be filled (*repleamur*) with Thy grace and heavenly benediction."

"Grant that this commixture and consecration of the Body and Blood of our Lord Jesus Christ may be to us who receive it (*accipientibus nobis*) an earnest to eternal life."

'Grant, Lord, that what we have received (*sumpsimus*) we may with pure mind retain, and that from this temporal gift we may obtain an endless remedy."

The above are taken from the invariable portions of the service; besides this, the same thing is constantly occuring in the various Propers, especially in the *Postcommunios*.

But it may be asked, What is the reason of this? To understand the reason for the Church's action we must go back a little, and remember that assisting at the celebration of the Divine Mysteries without oral Communion is at best (for those who have not received that day) a departure from our Lord's institution and from the practice of the early ages. It is of course true that the people thus assisting do, by spiritual Communion, derive great benefit from the Sacred Action, but yet by not receiving sacramentally they cut themselves off from that richer and fuller grace which would be theirs. Such assisting, therefore, while infinitely better than not assisting at all, and making no Communion, either spiritual or sacramental, is to be looked upon as an abnormal and unhealthy state of things; very likely the best possible at the present time, but yet a sad departure from what the Church would wish. But the fixed services of the Church are not adapted to an abnormal, but to the normal state of things, and therefore the Communion service as used by the Latin, Greek, and Anglican Churches presupposes the reception of the Holy Communion by some of the people at every time of its celebration. Holy Mother Church ever holds up before her children the ideal standard, and moreover her charity is so great that she takes it for granted that some at least will be prepared in spirit, by freedom from scruple and doubtfulness arising from unforgiven mortal sin, and in body, by fasting, to do their whole duty at every offering of the Divine Mysteries. If they do not do so, the very fact of these phrases and prayers being in the liturgy and said in their presence is a standing reminder of their neglected duty and a constant protest against its continuance. I may quote here the words of Fornici in his *Institutiones Liturgicæ* (Pt. I. Cap. 32).

"Although the custom of general Communion has passed away, as Cardinal Bona remarks, yet no change has been made in the prayers on that account, that we may bear in mind the ancient custom, and that from the very character of the prayers the faithful may be excited to the fervor of primitive days."

So great, too, is the wisdom of the Church that, whil these portions of the service are intended primarily for those meaning to communicate orally, yet, without any straining of their meaning, they are applicable to those who intent only to communicate spiritually, for these, too, may well make confession, and secure absolution; these, too, may well pray that they may make the spiritual act worthily, and afterwards thank God for the comfort and grace bestowed upon them.*

But, after all, we must remember that, as the Council of Trent well says, there is no such thing as a "Private Mass," even though there be at it only the priest and one to answer him, because the priest is a public offi-

*It must be remembered that the Confession and Absolution of the communicants in the Roman rite are not parts of the mixed service, but are introduced into the service after the Communion of the priest in case any one wishes to receive. With us the matter is wholly different, they occupy an entirely different position, and are integral parts of the fixed service and must be treated accordingly.

*Catalani, in his Commentaries upon the Roman Pontificate, points out from Gavantus that even if only one person is going to receive Holy Communion, yet the absolution must be given in the plural number, because it applies to those who are present, and intend to make an act of spiritual Communion (*quia Silicet ea verba cadunt super alios præsentes communione spirituali communicaturos*). Catalanus. *Pontif. Rom. Commentariis illustratum.* Tome I, p. 144. Roma. 1735.

cial, and because the service he offers is a public service, being for the benefit of the public. The prayers, then, are not to be looked upon as applying only to those present at that moment, and before that particular altar, but for all; the servor says the Confession, and, in doing so, he represents the whole company of the faithful; for all, is the absolution; for all, the Comfortable Words; for all, the Prayer of Humble Access; and for all, the Prayer of Thanksgiving. There is nothing unreal in this; what is unreal is the distinction of different churches and different congregations; these things are unreal, as being only necessitated by our finite condition; but what is real is that there is but one Priest, and one Sacrifice, and one Holy Catholic Church to assist at it, though, because of our mortal frailty, that one Priest is represented by many different individuals, though that one Sacrifice lies upon thousands of different altars, though that one Catholic Church is divided up into many congregations, some of units, some of tens, some of hundreds, some of thousands.

Scriptural Thoughts for Harvest-Tide

BY J. M.

"What a joyful and pleasant thing it is to be thankful!" Perhaps you say: "But *this* year has brought me more of trouble and sorrow, more care and anxiety, more sickness of mind and body than any I have experienced. *I* cannot be thankful."

Did you say more of trouble? What sustained you? "God is our refuge and strength, a very present help in trouble." "O, be Thou our help . . . for vain is the help of man."

In your sorrow who comforted you? "The Father of mercies and God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Have you care and anxiety? "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." "For your heavenly Father *knoweth* that ye have need of all these things."

In sickness of mind and body, through whom alone have you found healing? "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff comfort me."

And all—more than you have ever known? More cause for gratitude to Him who has brought you through, than you ever had before. "In *everything* give thanks," and for a heart attuned thereto "pray without ceasing." Cull from the choicest garden—God's own Word—sweet blossoms; which, like the resurrection they so beautifully typify, shall live forever in your heart and mind, "Give thanks unto the Lord, call upon His name, make known His deeds among the people." "Talk ye of all His wondrous works."

Gratitude, Oh, Lord, belongeth unto Thee by right, yet even this gift we must first receive from Thee; "for *all* things come of Thee, and *of Thine own* have we given Thee." Bestow on us this grace, we pray Thee, and "mercifully accept our sacrifice of praise and thanksgiving."

"Therefore, our God, we thank Thee, and praise Thy glorious name!"

Personal Mention

The Rev. T. S. Ockford has resigned St. Luke's church, Chester, Vt., and has accepted the rectorship of St. James' church, Port Deposit, Md. Address accordingly after Sept. 10th.

The Rev. Canon Byrne has returned from a brief vacation at Glenwood Springs, Colo.

The Rev. H. A. F. Hoyt has resigned the rectorship of Trinity church, Oxford, Philadelphia, to take effect Oct. 31st, subject to the decision of the Bishop.

The Rev. Wallace Carnahan has changed his address from Little Rock, Ark., to San Antonio, Tex.

The Bishop of Tennessee is summering on the sea-coast of North Carolina.

The Rev. G. L. Wallis returned from Europe on the steamship "Etruria," which arrived in port Monday, Aug. 13th.

The Rev. James H. Young has spent his vacation in a trip to Cuba, and has returned to his work.

The Rev. W. R. Mackay, of St. Peter's church, Pittsburgh, has received the honorary degree of Doctor in Divinity from the Western University of Pennsylvania, Allegheny City, Pa.

The Rev. W. H. Falkner has entered upon his duties as rector of All Saints' church, Johnstown, Pa.

The Rev. Chas. H. Remington is in charge of St. Mark's church, Minneapolis, Minn., during the absence of the rector.

The Rev. Geo. G. Ware has sailed for England.

The Rev. G. M. Murray returned last week from Europe in the White Star steamship "Germanic."

The Rev. F. Steed has accepted the rectorship of the church of the Nativity, Crafton, Pa., to take effect Sept. 1st.

The Rev. C. J. Mason has resigned his position as assistant minister of Grace church, San Francisco.

The Rev. Elwood Worcester, Ph. D., of Lehigh University, sailed for Germany in the German-Lloyd steamship "Lalin," on Tuesday, Aug. 14th.

The Rev. Byron Holley is passing the vacation days at Battery Park Hotel, Asheville, N. C.

The Rev. Paul Matthews has been elected to the rectorship of Christ church, Springfield, O.

The Rev. J. R. Atkinson returned home from Europe in the steamship "Furnessia" on Aug. 14th.

The Rev. R. H. Gesner, of West Haven, Conn., is summering at Marblehead Neck, Mass.

The Rev. Thomas E. Pattison, of Emmanuel church, Baltimore, has returned from his visit to Europe.

The Rev. Joseph B. Dunn has entered upon his duties as rector of Trinity Church, South Boston, and Grace church, News Ferry, Mass.

The Rev. J. A. McGlone has spent July and August at Bishopthorpe Park, Ind.

The Rev. A. L. Brewer, D. D., has been elected president of Bishop Armitage Orphanage, San Mateo, Cal.

The Rev. W. Bumpus has accepted charge of St. Paul's church, Natick, Mass.

The Rev. J. S. B. Hodges, D.D., of St. Paul's church, Baltimore, has returned from a summer visit to England.

The Rev. Joseph N. Blanchard, of St. James' church, Philadelphia, spent August at the Rangeley lakes, Maine.

The Rev. G. J. Burton is passing his vacation at Saratoga Springs, N. Y.

The Rev. Wilbur F. Paddock, D.D., spent August in the White Mountains.

The Rev. H. P. Nichols, of Minneapolis, Minn., is taking his vacation in New Hampshire.

The Rev. W. D. Maxon, of Calvary church, Pittsburgh, has received from Union College the honorary degree of Doctor in Divinity.

The Rev. H. H. Hayes has sailed for Europe in the Royal Netherlands steamship "Friesland," landing at Antwerp.

The Rev. W. N. Webbe has resigned the rectorship of St. John's church, Rochester, diocese of Western New York, and accepted that of Grace church, Lyons, N. Y.

The Very Rev. Wm. Gardam, dean of the cathedral of Minnesota, is summering at the seashore.

The Rev. Arthur Hess, of Framingham Centre, Mass., is summering at York Harbor, Me.

The Rev. J. W. Bope is in charge of St. Paul's church, Cincinnati, O., during the absence of the rector in Europe.

The Rev. Frederick E. J. Lloyd, rector of St. Matthew's, Bloomington, Ill., has returned to his parish after a month's sojourn in Canada.

The Rev. D. Convers who has spent some time in England, will return in the fall to his work in St John the Evangelist's, Boston.

The Bishop of Indiana has returned from his summer home, Bishopthorpe Park, Lima, Ind., to the episcopal residence, 242 North Penn st., Indianapolis.

The Rev. Edgar Campbell has accepted a call to St. Peter's church, Phoenixville, Pa., and should be addressed accordingly.

The Rev. Henderson Judd resigned charge of the Epiphany church, Los Angeles, Cal., the 14th Trinity Sunday. Address for three months, Norwood, Mass.

The Rev. A. G. L. Trew, D. D., takes charge of Epiphany church, Los Angeles, Cal., the 16th Trinity Sunday. Address accordingly.

The address of the Rev. Chas. T. Susan is changed to Kenosha, Wis.

The Rev. Theo. F. Holcombe, B. D., financial secretary of the Clergyman's Retiring Fund Society, having returned from Europe, may be addressed at 211 W. 69th st., New York City.

The Rev. Charles Donohue enters upon his duties as assistant in St. Mary's church, Brooklyn, N. Y., on Sept 1, 1894. Address him hereafter at 260 Schenck st., Brooklyn, N. Y.

The Rev. Wm. Wirt Mills has become one of the assistant priests at Holy Cross Mission church, in the "East Side", New York City, under the Rev. Father Cameron, and should be addressed at the clergy house, 300 E. 4th st.

The Rev. E. P. Chittenden of St. Paul's, Winona, Minn., returned from a two months trip to Europe, on the 30th of August.

To Correspondents

VERITY.—A clergymen must hold a canonical connection with some diocese or jurisdiction, either at home or abroad.

W. W. S—1. Before the formal act. 2. The consecration of Bishop Cheney was performed by Bishop Cummins alone. 3. The strongest point against the validity of the consecration seems to be that Bishop Cummins and his followers have expressly disclaimed any intention to make bishops in the sense of the Catholic Church. The so-called bishops are therefore only superintendents. A certain priest for example, viz., James Lloyd Breck, was once solemly set apart, by the laying on of hands with a blessing, to a certain work in the West. But, though he received this commission at the hands of a bishop, he never claimed to be a bishop himself. This serves to show that the laying on of hands for the superintendency of a certain field of work does not make a man a bishop when those who take part in it have no such intention.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

THE ROMANCE AND TRAGEDY OF THE HOUSE OF STUART

Three lectures on the Stuart Kings of Scotland and two lectures on Mary Stuart, suitable for parlor lectures, schools, etc. Illustrated by photographs, engravings, etc. Reference, the Rt. Rev. Wm. E. McLaren, D. D., Bishop of Chicago. For terms, dates, etc., address MISS HUTCHISON, 299 Erie st., Chicago.

THE CONQUEST AND CONVERSION OF ENGLAND AND THE CHRISTIAN QUEENS

A lecture on Church History, suitable for entertainments for the benefit of the Woman's Auxiliary, church guilds, charities, etc. Reference, the Rt. Rev. Wm. E. McLaren, D. D., Bishop of Chicago. For terms, dates, etc., address MISS HUTCHISON, 299 Erie st., Chicago.

SOCIETY FOR THE HOME STUDY OF HOLY SCRIPTURE AND CHURCH HISTORY

President, the Bishop of Albany. The ninth year opens on Oct. 1st. The work is done by correspondence, reaching students in forty-six dioceses. Examinations with the Bishop's testamonial optional. Readers as well as students received. Books are loaned through the mail from a library of 2,500 volumes. For circulars address MISS SMILEY, St. Anna's Hall, 428 West 20th st., New York.

Married

BAUMANN—ADAMS.—On Tuesday, Aug. 28th, at the church of the Transfiguration, N. Y., by the Rev. George H. Houghton, D. D., the Rev. Harry Baumann and Estelle, daughter of Wm. Adams, Jr.

Died

SWEET.—Died at St. John's School, Presque Isle, Me., Tuesday evening, Aug. 21, 1894, Charles Vincent Sweet, son of the Rev. Charles F. and Matilda Sweet, aged 2 months and 12 days.

"I believe in the resurrection of this flesh."

BRATHWAITE.—Entered into rest on Sunday, Aug. 12, 1894, at Laureston Villa, Bridgetown, Barbados, W. I., John H. Brathwaite, beloved father of the Rev. F. Windsor Brathwaite, rector of St. Andrew's parish, Stamford, Conn.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

COWMAN.—Entered into rest at Hudson, New York, on the 13th Sunday after Trinity, Aug. 19, 1894, E. Matilda Cowman, of New York City, elder daughter of the late Augustus T. Cowman of Hyde Park, and sister-in-law of the Rev. George G. Carter, S. T. D., of Hudson. Interment at Hyde Park, New York.

Lord all-pitying, Jesu blest,
Grant her Thine eternal rest.

Appeals

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year closes Aug. 31st. Prompt contributions are required for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools. Many gifts, large and small, are solicited.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Acknowledgments

Parcels of papers, etc., as named below, have been received by me, for which I heartily thank the donors. I would be much obliged if our kind friends would in future send me their respective addresses. ARNOLDUS MILLER,

Montrose, Colo. Missionary St. Paul's Church.

From S. B. Howe, Chicago; *Shepherd's Arms*, donor unknown; from Sunday school, per Mrs. Josie Powers, Mosinee, Wis.; Mrs. C. C. Reinhart, Helena, Ark.; the Rev. C. E. Roberts, Tomah, Wis; several parcels of THE LIVING CHURCH, *Young Christian Soldier*, and miscellaneous papers, from three unknown donors.

Church and Parish

WESTERN CATHEDRAL.—Wanted, Organist and Choirmaster. Devout Churchman, unmarried. Unusual opportunity for right man. Address G. W., THE LIVING CHURCH, Chicago.

A MISSION in Northern Michigan wishes to purchase, at second-hand, a wood burning hot-air furnace. Address stating capacity and condition. C. H. BRANSCOMBE, Manistique.

A CHURCHWOMAN, a student in Chicago, and able to give the best of references, wishes to obtain immediately board in some good family. Address "B.," office of THE LIVING CHURCH, Chicago.

CHILDREN or others who desire to help a young parish can do so by sending cancelled postage stamps to Mrs. M. J. Fisk, Wanwatosa, Wis. Cut all stamps square with margin of a quarter of an inch.

The Editor's Table

Somewhere

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?

What matters it to Him who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place.

Somewhere thou livest and hast need of Him;
Somewhere thy soul sees higher heights to climb;
And somewhere still there may be valleys dim,
That thou must pass to reach the hills sublime.

Then all the more because thou canst not hear
Poor human words of blessing, will I pray,
O true, brave heart! God bless thee! wheresoe'er
In his great universe thou art to-day.

—*Selected.*

Last week the Table had some suggestions about spending the summer vacation in a restful way, and being just now returned from an outing, it has somewhat to offer on the subject of "camping out." This is the simplest, cheapest, most primitive, and most generally available means for getting away from the world of work and worry, and securing an absolute change in which wholesome diversion and restful employment may be combined. Like the unstrung bow which returns to the natural lines of the wood from which it was fashioned, the camper-out finds relaxation from the high tension to which he must be strung if he would hold his own and make his mark in the athletics of modern life. In camp he really unbends, while in the round and revel of summer "resorts" he may be strained another way to the point of breaking. The bow that is bent backward, reversing the lines of its habitual use, is injured.

"But I don't like camping out," is the exclamation of some who are gathered around the Table to talk over their summering, "it is so uncomfortable!" That depends, dear reader, upon what preparation you make and how you manage. "Summer boarders" are not always comfortable even with a roof instead of a tent over their heads. "Keeping house" is sometimes badly managed—as badly as "camping out" is generally managed. People often go upon a camping excursion with about the same provision they would make for an afternoon picnic. They get down to nature with a vengeance. They seem to think that the nearer they can live the life of a savage the more they may recuperate, and they very soon get tired and disgusted and return to their homes, glad to get a clean towel and a comfortable bed once more. One who has any fine sensibilities cannot enjoy sleeping on the ground, eating off a tin plate with an iron fork, drinking bad coffee out of a tin cup, wiping greasy dishes with old newspapers, and living in the midst of "confusion worse confounded."

When the Table goes a camping it goes prepared to have a good time. A stout wall tent and a good place for it, are the first considerations. Let it not be pitched in the dense wood, but out where the breezes blow, yet not beyond the shade of stately trees. If the site must be where mosquitoes most do congregate, let the tent poles be settled several inches in the ground, so that the lower edge of the canvas may be covered with soil or sand and leave no opening for the approach of the insidious insect. If then the entrance be doubly tied, and guarded by netting, and no light be allowed inside the tent, no camper's sleep will be disturbed by the song and sting of this fearful wild fowl of the night. "To sleep, perchance to dream," implies that we have beds. Beds in camp! Yes, why not? Take five yards of sheeting, fold it once, sew the edges, and you have a bed-tick costing twenty-five cents. This you may fill with straw, or ferns, or dry leaves, or hemlock twigs, and with a soft blanket o'erspread you have a bed that invites to slumber.

There are half a hundred little things useful in camping that can be easily taken in a box and a "sailor's bag," besides toilet articles and wraps which each camper should take for personal use. A stove, a table, and a bench are as essential to comfort in camp as a tent and bed. A stove in camp? Yes, a tin-smith will make you a good camp stove in ten minutes. Take a piece of heavy sheet-iron, say 18x36 inches, bend the ends about nine inches to make supports for the middle, and you have a stove. If the iron is not firm enough to stand well, strengthen it with strap-iron riveted on the under side. Now build your fire beneath, and you may soon hear the cheerful sizzle of the frying pan and smell the delicious aroma of the coffee. You should have another fire for the pot and kettle. These may be suspended from a bar of green wood which is supported above the reach of the flames by two stakes driven in the ground.

Supposing you have your appetizing meal ready to serve, will you sit down in the sand to eat from discolored tin plates, using "fingers before forks?" Whatever your taste may be, the Editor will have his table. It is very easily done. Take with you three boards a foot wide, and long in proportion to the number of people in the camp (a half dozen is good company); of one board a bench is made, of two boards a table, by the help of a hand ax and a hand. While two are pitching the tent, two may be setting up the table, and two preparing the stove and gathering wood. An hour should see the comfortable camp home established; the beds made, not omitting the pillows; the table laid, not without white cloth and napkins, the dishes all white crockery and glass, the knives and forks such as are used at home. Leave out only the saucers, and use cups or mugs with handles. There you have an inviting spread; and if you know how to cook and what to cook, you have a repast which, seasoned by the sauce of hunger and outdoor life, will be more satisfying than any which could be selected from the bill of fare at the club. The Table groans in recalling the good times and good things of the camp. As it folds its leaves and turns off the gas, it says to all campers:

"Now good digestion wait on appetite,
And health on both."

Book Notices

The Boy's own Guide to Fishing, Tackle Making, and Fish Breeding. By John Harrington Keene. Boston: Lee & Shepard. Price, $1.50.

In practical instruction and anecdote this is an alluring book. The author is able to teach intelligently from his own experience. The diagrams are useful aids in making each piece of tackle. A boy, and who is not a boy when he goes fishing, will find this book a source of pleasure and success in the pursuit of the gentle art.

The Belief and Worship of the Anglican Church. By Archibald Campbell Knowles, author of "The Church and the Greater Sacraments." Philadelphia: George W. Jacobs & Co. Pp. 108. Price, 50c.

This little book, a handsome specimen of press-work, is, as its title would indicate, an exposition of the Church's belief and manner of worship. It is not controversial. It furnishes a rationale of all things connected with the particular order, usages, and customs of the Church and of devout Churchmen, and the instruction contained in it is distinctly marked by spiritual understanding and modest expression. It is bound to prove useful in the hands of all who, in sincere purpose, "want to know."

The Prayer Book Catechism, Edited by the Rev. Samuel Upjohn, D.D Pp. 95. Price, 10c.

Seeds of Faith for Little Hearts. By Mrs. James Ludlum. Philadelphia: George W. Jacobs & Co. Pp. 23. Price, 5c.

We can heartily commend "The Prayer Book Catechism," which is a catechism of quotations, designed to give the plain teaching of the Church, as contained in the Holy Scriptures, the Book of Common Prayer, and the Articles of Religion, in a manner well adapted for the informing of youthful minds. "Seeds of Faith" is an admirable explanation of the articles of the Apostles' Creed, by question and answer, for infant classes.

A Salt Water Hero. By the Rev. Edward Augustus Rand, author of "Fighting the Sea," "Up North in a Whaler," etc. New York: Thomas Whittaker. Pp. 330. Price, $1.25.

The fourth and latest in Mr. Rand's "Fighting the Sea" series and quite up to the merit mark of its predecessors in lively incident and sustained power. The story's hero is young Joe Waters, who, nurtured by humble parents in the fear of God, and specially reared to value the jewel "honesty" ships as a lad to the land of whales, the land of icebergs, and of that mysterious tip of the axle of the earth, the North Pole. His adventures and misadventures, both on voyage and after return, with their striking proof of his honesty and devotion of character to the right in all things, form the central interest of a story which all boys will take to and be benefited by.

Primary Geography. By Alex Everett Frye, author of "Child and Nature." Boston: Ginn & Company, Publishers.

The day of patchwork teaching is passed; so says the preface, and we hope the statement is not too optimistic for truth. The author claims, moreover, that this book is in accord with the better day, by holding the earth before the mind as a unit, and relating to that unit all study of topics considered. We have long been of opinion that geography can be made an important element in mental training—not by giving the dry husks of information on which the pupil must painfully prepare to "pass," but in so presenting "this great globe which we inherit," as to quicken the intelligence, and awaken an interest in nearly every department of human activity and environment. Given this book and a wise teacher who knows that pouring in knowledge is not mental training, most happy results must appear. The publisher has recognized the value of an appeal to the eye, and well-executed pictures supplement and make clear the text on every page.

Mr. Thomas Whittaker has in press, and will shortly publish, a new work by Mr. Frederick Saunders, librarian of the Astor Library, and author of "Salad for the Solitary and the Social, etc.," entitled "Character Studies, with some personal recollections." The work is of a most interesting character. Differing from the essay form, it is devoted to reminiscences of some eminent literary persons he has met; including Washington Irving, Longfellow, Bryant, and others.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

Polly's Lion. A California story for children. By Louise Carnahan. Published by the author, 1401 Van Ness Ave., San Francisco, Cal.

FLEMING H. REVELL CO.

The Bells of Is; or, Voices of Human Need and Sorrow. By F. B. Meyer, B.A.

The Science of Motherhood. By Mrs. Hannah Whitall Smith.

The Church and the Kingdom. By Washington Gladden.

CHAS. SCRIBNER'S SONS.

Tales of the Maine Coast. By Noah Brooks. $1.00.

LONGMANS, GREEN & CO.

Practical Reflections on Every Verse of the Prophet Isaiah. With a Preface. By the Rt. Rev. Edward King, D.D.

A Chapter of Church History from South Germany. By L. W. Scholler. Translated from the German by W. Wallis. $1.25.

A Gentleman of France. By Stanley J. Weyman. $1.25.

"Men of Like Passons," being Characters of some Bible Heroes; and other Sermons. By the Rev. Herbert Branston Gray, D.D. $1.75.

Vita et Doctrina Jesu Christi; ex quartuor Evangelistis collecta et in meditationum materiam ad singulos totias anni dies distributa. Per N. Avancinum, S. J., editio secunda. $1.00.

Micah Clarke. A tale of Monmouth's Rebellion. By A. Conan Doyle. Illustrated by H. M. Paget and H. R. Millar.

CHAS. WELLS MOULTON, Buffalo.

Sweet Alyssum. Poems. By Margaret A. Logan. $1.00.

LEE & SHEPARD, Boston.

The Search for Andrew Field. A Story of the Times of 1812. By Everett T. Tomlinson. $1.50.

THE MASCOT PUB. CO.

The Abraham Lincoln Myth. By Bocardo Bramantip. Paper covers. 25c.

GINN & CO., Boston.

Grimm's Fairy Tales. Edited by Sarah E. Wiltse. Illustrated by Caroline S. King. Part I.

Stories from Plato and other Classic Writers. By Mary E. Burt.

C. J. CLAY & SONS, London.

The Apostles' Creed. Its Relation to Primitive Christianity. By H. B. Swete, D.D. $1.00, net.

HARPER & BROS.

A Scarlet Poppy, and Other Stories. By Harriet Prescott Spofford.

The Maiden's Progress. A Novel in Dialogue. By Violet Hunt. $1.00.

The Fur Seal's Tooth. A Story of Alaskan Adventure. By Kirk Munroe. Illustrated. $1.25.

In Old New York. By Thomas A. Janvier. Illustrated.

Our Home Pets. How to Keep Them Well and Happy. By Olive Thorne Miller. Illustrated.

A. C. ARMSTRONG & SON.

The Books of Chronicles. By W. H. Bennett, M.A.

A. S. BARNES & CO

Carmina for the Sunday School and Social Worship. Compiled and edited by the Rev. Lewis W. Mudge, D. D., and the Rev. Herbert B. Turner.

PAMPHLETS.

Dryad Hill, a Home School for Girls, South Orange, N. J.

Catalogue of Hoffman Hall, Nashville, Tenn. 1893-'94.

The Book Buyer, August, 1894. New York: Charles Scribner's Sons. Price $1 a year; ten cents a number.

The Forum, August, 1894. New York: The Forum Publishing Co., Union Square. Price $3 a year; 25 cents a number.

The American Church Sunday School Magazine. August, 1894. Monthly. Philadelphia: 112 N. Twelfth st. Price $1 a year.

The Preacher's Magazine, August, 1894. New York: W. B. Ketcham, 2 Cooper Union. Price $1.50 a year.

The Pulpit. A Magazine of Sermons. August, 1894. Buffalo, N. Y.: Edwin Rose, 41 Franklin st. Price $1 a year.

Catalogue of St. Augustine's School. A normal school and collegiate institute for colored students of both sexes. Twenty-seventh session. Edwards and Broughton, Raleigh, N. C.

Selwyn Hall. Twentieth Year, 1894.

The Social Problem. Four Points of View. A Sermon.. By the Rev. W. D. Maxon, D.D.

The Law and Keeping of Sunday. A Sermon. By the Rev. W. D. Maxon, D.D.

Our Financial Relations to the Church. Charge of the Bishop of Delaware.

Coal Strikes—Cause and Prevention.

One Hundred Years of Business Life, 1794-1894. W. H. Schieffelin & Co., New York.

Retreats. By the Rt. Rev. A. C. A. Hall, D.D. Jas. Pott & Co., New York.

Remarks on the Mistakes of Moses. By H. L. Hastings. H. L. Hastings, Boston.

Letters to the Editor

A CORRECTION

To the Editor of The Living Church:

May I be permitted through your columns to correct a most unfortunate typographical blunder which occurs in my sermon just published in connection with the 26th annual report of the Confraternity of the Blessed Sacrament. On p. 15, the second sentence should read, "We shall not then be deluded by glittering schemes or irridescent dreams, for 'not all men have the faith.'"

FREDERICK W. TAYLOR.

Springfield, Ill., Aug. 27.

THE DECLARATION

To the Editor of The Living Church:

Would it be impertinent to suggest to the promoters of the Declaration on unlawful omissions from the Communion service, that there are other High Churchmen who would be glad of an opportunity to unburden their minds in such respectable company, especially in the West. I should like to ask whether an opportunity might not be given to them to add their names to those of the distinguished signatories.

CHICAGOAN.

August 25, 1894.

EPISCOPAL CHAIRS

To the Editor of The Living Church:

Kindly invite some one to tell us what reason there is, if any, for a "bishop's chair" in a parish church. The custom has been in our country churches to have two such chairs, one on each side of the altar; which seems to me doubly absurd. Yet many persons regard a bishop's chair as necessary to the proper furnishing of their parish church, without which it could hardly be called "episcopal."

I have been told there is an English canon forbidding to place a bishop's chair in a parish church, which seems to imply a custom to be corrected, but I have not found the canon.

Under the word "cathedral," in the Church Cyclopedia, it is said that "the seat of a bishop in a church was his *cathedra*. In and from this seat he especially exercised his office. He had but one seat in his diocese, which was in his church. He had none in parish churches. Soon what was peculiar to one church gave it a distinctive name, and the bishop's church was called a cathedral."

Nevertheless, some people dote on a bishop's chair.

J. H. K.

THE PRAYER BOOK AS A MISSIONARY

To the Editor of The Living Church:

In the summer of 1848, a Churchwoman was spending a month at the Blue Sulphur Springs, in Virginia. Early one Sunday morning she wandered, with her Prayer Book in hand, to the summer house over the spring. A few minutes later an old gentleman came in, saying: "Good morning, my young lady; a book in your hand? I hope it is the Bible; no other book for this Sunday morning." "No," she replied, it is the Prayer Book." "Ah," said he, "I am sorry to hear that; I have watched you during the week, and I hoped you were a Christian." "What do you know of the Prayer Book?" she asked. He replied that he never saw one before, nor an Episcopalian; and that in Kanawha, where he lived, they thought the Episcopalians like the Roman Catholics. He said further, that he was a Methodist. The young lady asked him to look at the book. He took it hesitatingly, as though he feared he was violating the Fourth Commandment, and read aloud the first sentence in the Morning Prayer: "The Lord is in His holy temple, let all the earth keep silence before Him." "That is good," said he; "that is from the Bible.' He read on through the Sentences, the Exhortation, and Confession, and then asked the lady to lend him the book. For days he was seen with the book in his hands, and often the tears were wiped away while he was reading. At the end of ten days he called on the lady to say good-by. Holding the book in his hand, he said with tears in his eyes, that he had read it through, and if she could get another he would ask her to give him that one. Often, he said, he could not go to meeting, and when he wished to pray he could not say all just as he wished, and that book said it all, everything he wanted, and he would rather have it than anything else in the world. Of course, the young lady gave him the book.

The above is from *The Dominion Churchman* of twelve or more years ago, and it seems to me to be another item in proof of the fact, as stated in *The Spirit of Missions*, that the Prayer Book is a missionary.

J. I. COREYN.

Anamosa, Iowa.

DR. PUSEY ON CHURCH UNITY

To the Editor of The Living Church:

The following words about the unity of the Church are taken from Dr. Pusey's preface to the translation of St. Cyprian's epistles. In discussing the subject some have regard only to this, "There is one Body;" others only to this, "There is one Spirit;" whereas neither the one nor the other is the whole truth, but both together, inseparable, "There is one Body and one Spirit." This is implied in what Dr. Pusey here says; and also that the source of unity is not from beneath, but from above, from the Spirit, even as in the natural body it is the soul that keeps it from corruption and dissolution, fitly framed together and compacted, one body.

Aug. 7, 1894. H.

"Wisdom must have it, in common with mere policy, that she chooses her measures well; it need hardly be said that the measures of a great saint cannot be chosen with a view to anything merely external, not even the peace of the Church itself. Unity was the great object of St. Cyprian's life, because it is the very centre of his doctrine, as flowing from love, the bond of all unity being an effluence from the unity of God, a fruit of the indwelling of His Spirit, His bond, knitting and joining together His own, typified in the Sacraments, and itself a Sacrament, faith in love; its maintenance was not the maintenance of anything (merely) outward, but the development of an inward grace. It must suffer, of course, from any injury of its outward form; but, over and above any effects, one learns, on the very surface of St. Cyprian, something of its intrinsic beauty and propriety. As being of grace, it is graceful, lovely, in and for itself; it is the visible expression of what is heavenly. As being a grace, it must emanate from within. The peace of the Church, then, must be the result of the peace of individuals, as heresy and schism are of their restlessness. St. Cyprian, in cultivating unity, cultivated it as a Christian grace; as such, it is an end in itself. The free union of different wills in one consent is an antagonist to self-will, and a present cultivation of grace, a sight pleasing to Him who purchased and 'gave peace' to His own, a practicing and prelude of the everlasting harmony."

FIDELITY TO THE CREEDS

To the Editor of The Living Church:

The letter signed "Warden of a Boston Parish," in your issue of this week, is an indication of the gravity of the situation in the diocese of Massachusetts.

If only our conservative bishops realized the extent of the pain inflicted upon very many of our most faithful laity by the correspondence in *The Boston Transcript* anent Unitarianism in the American Church, surely they would be moved, as Fathers in God, to utter words of assurance to their spiritual children.

Said my senior warden to me a few days ago: "We laymen are honest in believing in the Church and her teaching as plainly stated in the Creeds; but what are we to think when we hear the men who call themselves Broad Churchmen declare that the bishops and priests who believe implicitly all the articles of the Nicene Creed are 'narrow-minded and ignorant men?' He also informed me that he came into the Church because he believed she held most closely to those evangelical doctrines taught him by his mother, a pious Congregationalist.

You may remember, sir, the noble tribute paid only a year or two before his death by the late Mr. Spurgeon, to the Anglican Church, because while Protestant Dissent was honeycombed with infidelity, the Church of England clergy for the most part remained loyal. It is, it must be, a shock to pious Protestants seeking a haven of rest in the Mother Church, because she alone preserves the Evangelical faith, to find out that after all some of her clergy first swear obedience to the Creed, then shamelessly deny it, and yet go on repeating it. Alas! they endeavor to do so as seldom as possible.

Will the members of the General Convention who consented to the demands not to make the saying of the Nicene Creed obligatory at and in every celebration of the Holy Communion, now see that it was for no other purpose than to enable dishonest priests to perjure themselves as infrequently as possible? There is here no difference between the two historic schools, High and Low, so-called; Bishops Whittle and Grafton may and must strike hands here, and, thank God, we can trust them both. It is a simple question of belief in the Gospel dear to both schools, or a brummagem and unmanly variety of German atheism.

I enclose my card, and for the present ask the insertion of this over a *nom de plume*, because I believe it will do no good to sign my name; but I pledge myself to disclose my identity whenever it may be necessary, and more, I promise willingness to stand the consequences if anyone likes to ask the civil courts to decide if denial of any article of the Nicene Creed by a priest of the Church, does not warrant charging him with perjury.

EVANGELICAL-HIGH CHURCHMAN.

AN ABRIDGED HYMNAL

To the Editor of The Living Church:

I do not wish to unnecessarily prolong the already protracted discussion in regard to the musical editions of the new hymnals, for there is a clear demand for an abridged hymnal, and the "hard times" doubly emphasizes the need of a cheaper musical edition. But before "somebody" actually publishes an abridged book, I wish to call attention to the fact that the pointing in Tucker's and Hutchins' new hymnals is not the same. The preface to the "Morning and Evening Canticles and Occasional Anthems" is followed, in both "Tucker's" and "Hutchins'," by the assurance that the same are "pointed for chanting by the commission acting under the authority of the General Convention," and each book contains the "attest" of H. A. Neely, chairman, and Chas. L. Hutchins, secretary. This "attest" ought to insure us a pointing strictly identical, but there are numerous differences, some of which are very serious. I find, upon a careful comparison of the chants in Tucker and Hutchins, that there are sixteen differences in the placing of the accent marks, and seven differences in bar divisions. The greatest number of each of these differences are in the chants most commonly used, and they are sufficient to silence any stranger who attends the service where the choir happens to use another book. So that the well-intended effort of the General Convention to establish and set forth a common pointing bids fair to be partially abortive.

It may be worth while to state where these differences occur: In the *Venite*, the accented words differ in the first, second, third, and seventh verses. There is one difference in the third verse of the *Benedicite*. The fifth verse of the *Benedictus* is both accented and divided differently, and another difference of accent occurs in the ninth verse. Our beloved *Magnificat* is knocked all to pieces in the fifth and ninth verses, both accent and division being perfect strangers to each other. The fourth verse of the *Cantate Domino* has one accent difference. The third verse of the *Nunc Dimittis* has one. The *Benedic Anima Mea*, one in the fifth verse. The fifth and ninth verses of the Burial Chant have a difference of accent and of division in each.

In the abridged book, which I feel sure is coming, let the publishers consider the advisability of returning to Tucker's black-faced type to mark accented words and syllables. Let them use a larger type, and not crowd things together so much, for some of us are growing deficient in eyesight, and in our missionary work we often have very poor light, or the gas freezes up, or the breeze smokes chimneys. And above all things, use good enough paper so that the print of the opposite side does not show through. Chanting and the singing of occasional anthems form the most distinctive (if, indeed, not the most important) part of our service musically, so whatever the mechanical grade of the printing among the tunes, let the Chants and Occasional Anthems be plain and attractive, and well leaded.

By comparing Tucker's and Hutchins' new editions with their old, we find that both have abridged the part of the book devoted to Chants and Occasional Anthems by more than a hundred pages each. That much of this abridgment was right and proper, I concede. But they have overdone the thing. I would find it difficult to get through a service, even at a mission point now, without taking other music along to supplement the new hymnals. For instance, I pick up a choir of musical people, and I want to teach them the music of a complete service. They would like to sing the *Kyrie*, *Gloria Tibi*, *Sursum Corda*, *Sanctus*, and *Gloria in Excelsis*. But these are no longer found set to music in these otherwise magnificent hymnals, and we feel it a personal loss. Why they have all been omitted, I do not happen to know. My Bishop does not object to our singing these parts, and we like to sing them as of yore, but to do so we must still keep our old hymnals in the racks, and this bewilders the new chorister, and causes a great disturbance among the older ones, who tumble things about of very necessity in order to get ready. I can dispense with the musical Litany, the Selections of Psalms set to music, the fancy "Amens," and the Ascription, but I mourn for the absence of those I have just mentioned, also the *De Profundis* and the choral service. Let the coming abridged hymnal put these back, also Lord Mornington's chant for the "Christ our Passover," then hymns enough to make a hymnal about half the size and thickness of Tucker's New Hymnal, with just as good print and paper, and Churchmen along the mighty Columbia and peaceful Willamette, and, I doubt not, everywhere else, will rejoice and sing—all their services out of one book, particularly when they need to. And if they can add a musical setting of the *Te Deum*, something like the old "Jackson," to be used "in a pinch" by a raw choir, all the better.

The *multum in parvo* style of abridgment, which contains the morning and evening services from the Prayer Book, and a Sunday school service, and a Lectionary, and, for aught I know, a list of the Presidents of the United States, on thin paper, in bad, small print, and a gaudy red cover, is not what I want.

At the coming Missionary Council, why could not an abridgment of the hymnal with music be determined upon by the delegates present? Let some publisher request each delegate to hand in a list of two hundred hymns, with not to exceed two tunes to any one hymn, and let these hymns and tunes be selected from those which he knows are loved by the people, and from this consensus a book can be compiled, with all the hymns of the same metre together, which will meet the wants of the greatest number at, say, not to exceed half the cost of the present large editions.

In closing, I wish to say that with book in hand and a fine organist whom I could control (my wife), I have gone through Tucker's and Hutchins' new hymnals, and it is my candid opinion that two such collections of matchless music have not before appeared upon this earth, and are not likely to again soon. It is too bad they are so heavy, and so expensive, and omit so many of the Occasional Anthems.

St. Paul's church, Walla Walla, Wash.

V. MARSHALL LAW, Rector.

The Household

Arthur Sylvester

A CHOIR STORY

BY HAMILTON D. B. MACNEIL

Arthur Sylvester was one of the older choir-boys of St. Matthew's. He had been in the choir for some time, and was now really one of its most useful boys. If he had been asked why he sang there, he would have had hard work to answer. Perhaps he never had analyzed his motives. He had a vague idea that he ought to sing. His parents, though Church-people, seemed to feel no responsibility in the matter. The pay was insufficient in itself to hold any boy. The real fact was that he sang because he enjoyed it, and was very fond of his choirmaster.

Mr. Lee tried to make the work as pleasant as possible. He was not a man whose interest in the boys ceased as soon as services and rehearsals were over, and whose only thought in regard to them was to get as much work as possible out of them. He took a deep interest in all the boys, and they in return looked upon him as their friend as well as choirmaster.

St. Matthew's was a beautiful little church in a country town. There was not very much money in the parish, and, as usual, the music was about the last department to receive an appropriation.

The choirmaster, who was also the organist, was scantily paid, the appropriation for music and the boys' pay very small, and yet things were expected to always run smoothly. The men were volunteers, and showed it by their non-attendance at rehearsals, which in turn manifested itself in the Sunday music. Then the congregation would wonder why their munificent appropriation did not bring better music. The rector would next hear their murmuring, and then the choirmaster would hear from him. Such is the round in parish life, and such are the difficulties with which many a choirmaster has to contend, especially in smaller places.

The St. Matthew's boys were the backbone of the choir. Whatever went well was due to them, but they could not always hold the men up.

Arthur Sylvester was one of the leaders of the choir, and he felt the importance of his position in one sense; that is, he knew a great deal depended on him, and that his singing and behavior had a great influence on the other boys. He was one of those boys who seem to take the lead naturally wherever they go. He was good at ball or skating, or any other boyish sport. As he had so far entered into his choir work with all his spirit, he was equally successful in it. He had one fault, and Mr. Lee knew and feared it. Arthur Sylvester was under no restraint at home. He seemed naturally to turn to the right, but was a boy of impulses, quick-tempered, impatient of restraint, and apt to say and do things which he very much regretted afterwards, but was too proud to undo.

Mr. Lee's rule over the boys, though one founded on love, was yet firm. He made the boys want to do their best, and tried to show them that they must do so not because they liked him personally, and wished to please him, but because the music was an offering to Almighty God.

Things had been running smoothly for some time. It is true there were a few old-fashioned people in the congregation who objected to the Sunday evening choir-service as being too "High Church;" why, it would have been difficult for them to explain. But little things like these were soon forgotten.

One Saturday evening Arthur Sylvester came into the choir room with George Percy who led the *decani*. They were talking in excited tones and in no very friendly manner.

Mr. Lee was accustomed to intrust all the solos to Arthur, not that he had so much the better voice, but he was always careful and reliable, and had confidence in himself, which is of the first importance in boys. George was, if anything, a better chorus boy. He was ambitious to sing solos, but either he was careless or else lost confidence in himself. At any rate, he was never a great success as a soloist.

"My mother thinks," he said, "that you are too forward and ready to sing solos, and that if Mr. Lee is not careful he will strain your voice."

(There are always people in the congregation who think they know more about the cultivation and treatment of boys' voices than the choirmaster, just as there are people, generally the same, who seem to know more about Church doctrine and usage than the rector.)

"And other people think so, too," he added.

Arthur thought he saw through this and it made him angry, so he retorted:

"I suppose your mother would not object if Mr. Lee strained your voice a little in solo work."

"Oh, you need not worry, I would not sing solos now, if he asked me, and besides you will get them all, you are his pet."

This was said to taunt Arthur. George knew at the time that this was not true, and even if it were, it would be more against Mr. Lee than Arthur. Their choirmaster was a man who never let his personal feelings towards different boys interfere with his treatment of them in their choir work. He tried to be strictly just to them all, and they knew this; even George Percy acknowledged it when not influenced by anger or jealousy.

The other boys gathered around them, some taking sides with Arthur, others with George. The discussion became very animated, till at last, excited by passion, Arthur exclaimed:

"You can sing the solo to-morrow, for I won't. I know it is what you and your mother want."

"Neither will I," was the reply.

"Supposing Mr. Lee makes you," suggested little Willie Douglass, the rector's son.

"I would like to see him make me," they both said together.

"Let him get Peter White," suggested another of the boys, rather unfeelingly.

Peter was a boy who could not sing a note, but was in blissful ignorance of the fact. He was gotten into the choir before Mr. Lee's time, and was held there by the rector because he was too tender-hearted, as he said, to permit his dismissal, as Peter was an orphan. Mr. Lee was equally kind hearted, but he knew that a choir and an orphan asylum must be run on different principles. Peter stood by, apparently unconscious of the joke. Perhaps he had become too used to such to mind them; more likely, he never understood their meaning, and was a little flattered by these suggestions. Once, when Mr. Lee had selected the best boys to sing at a concert, Peter asked him why he did not get some boys who could sing, "like me and Fred Smith." Fred was of about the same value, which made the suggestion ludicrous. The other boys saw the fun of it, but were apt to carry it a little too far sometimes.

Mr. Lee, contrary to his usual custom, was a little late that night, and if the boys had not been too excited, they would have noticed that he did not look well.

He saw that the boys were unusually aroused, but as it was time to begin, he called them to order immediately without asking any explanation. Usually they were attentive, and tried their best, but to-night none of the boys seemed to try, except poor Peter White. He was always very faithful, which, considering his poor voice, only made matters worse.

Things kept going poorly in spite of Mr. Lee's efforts. In the *Magnificat* there was a short incidental solo, the only one in the day's music. The boys were waiting expectantly to see what would come of it. Just after the copies had been given out, Arthur said:

"Are we going to sing this again to-morrow?"

"Why, yes," Mr. Lee replied.

"I won't sing the solo," Arthur said.

This was very unusual behavior, and surprised Mr. Lee, but thinking it was only a momentary whim, and knowing his disposition as he did, he turned to George and said, "Will you sing it to-morrow?"

To his surprise George answered, rather sullenly, "I won't either."

Ordinarily, Mr. Lee would have sifted the matter thoroughly at once, but he was feeling too sick at the time, and so said: "Sing it together, now, and to-morrow." This they did, though poorly. At last the rehearsal came to an end.

"That was a poor rehearsal," said one of the boys. "It was too bad for George and you to behave so when Mr. Lee was feeling ill."

"He was unusually hard on us to-night," said George. "Perhaps he will begin to wish he had acted as though there were other boys in the choir who could sing besides Sylvester."

"Yes, I think so, too," assented Peter White. "He does not always treat you and me just right."

"You shut up," George returned, savagely. Somehow it did not flatter him to be classed with Peter White, even by Peter himself. The laughter of the other boys only added to his ill-nature.

Arthur had gone off home, together with another set of boys. His conscience already smote him, especially after Willie Douglass spoke about Mr. Lee's being unwell. He resolved, by way of reparation, and to quiet his conscience, to sing his best to-morrow, but still he could not make up his mind to begin the solo. "If George starts it, I shall sing it with him," he thought. Somehow this did not satisfy him. He knew it was wrong, but his pride kept him from owning it.

Sunday school was held just before service, so he had no opportunity to talk with Mr. Lee then. He kept the first part of his resolution, and sang his best that morning, and the rest of the choir, inspired by him, did fine work. George Percy, it is true, sulked a little, and did not do his share, but for all that the music was better than usual. The Rev. Mr. Douglass actually complimented the choir on their fine work.

Clergymen seem to forget that encouragement and approval help as much, aye,

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and more, than adverse criticism. I had almost said merely criticism, but it is just as essential a part of true criticism to be able to detect and appreciate beauties as it is to perceive defects, though this is often lost sight of. Mr. Lee was much relieved, and seemed better for the time being. "A bad rehearsal did make a good service this time," he said.

The evening service started off equally well. The Psalter went finely. Then came the *Magnificat*. All went well until the solo, "He remembering His mercy." The organ went on as usual, but neither of the boys started. Mr. Lee went back, and commenced that part again, but still it was an organ solo. There stood Arthur and George looking at each other, both too stubborn to begin. Finally, the tenor took it up, and so it was finished. The rest of the service, as might be expected, was very poor. After service the boys, especially Arthur and George, hurried off, contrary to their custom of waiting for Mr. Lee.

Both the boys felt very anxious about the result of their misbehavior, but they did not know what to do about it. Arthur's pride held him back from acknowledging his fault, and George was too sulky yet to do so. "If he had given me my share of solos before, I would have done it today," he argued, but try as he would, he could not really justify his conduct to himself.

To be continued.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

"Rollo's Mistake"

BY SARAH RODNEY

Out in the garden, in the poppy bed,
Poppies were growing, both white and red,
And just beyond on a grassy knoll,
Rollo was taking a comfortable roll.

He was very contented with life, indeed,
And of objects in view he took little heed;
Calmly basking in the afternoon sun,
With a conscience clear that his work was done.

He had churned the butter, in the early morn,
He had watched the crows that were pulling the corn,
And now he was simply a dog of leisure,
With naught to think of but his own pleasure.

But Satan finds work for the idle to do—
We are very sure this maxim is true—
And so Master Rollo found out to his sorrow;
There are some of life's troubles we make, not borrow.

For just as he was stretching out on his side,
He saw something gray that was trying to hide
On the other side of that poppy bed,
Where the poppies were growing both white and red.

Alas! for the frailty of his foolish dog nature,
That couldn't resist chasing a small gray creature;
Alas! for that beautiful poppy bed,
With its nodding flowers of white and red.

It was all a mistake, poor Rollo found,
As he gazed wistfully, wagging his tail on the ground,
Such an ill-mannered squirrel to raise such a breeze,
When he knew perfectly well dogs couldn't climb trees!

And very soon after, as you may surmise,
When his mistress that unfortunate bed espies,
Such an unsightly wreck, what was lately so fair!
Sir Rollo has reasons for wishing he'd never been there.

No one wants to forget The World's Fair. The best reminder is the beautiful set of photographic views we are giving to our subscribers.

"Dear Little Nan"

BY ERNEST GILMORE

There were three girls in the Davis family, and only one boy, the latter a beautiful little fellow three years old, but I must confess that he was as full of mischief as he was of beauty, and so required constant watching.

Bessie, the eldest of the three girls, was inclined to be selfish. She was a pretty child with big black eyes and luxuriant black hair which curled in long ringlets down to her waist. Miriam, the second daughter, was a close student for a ten-year-old girl, but had a plain face and awkward manners. But Anna—"Nan," as she was called—was neither beautiful or studious. By this I mean that she did not have a beautiful face, and was not what is called a "book-worm." But Nan was the most attractive of the three sisters. She was the pet of the house and the favorite of the neighborhood where she lived. She had a bright, sweet face, with sunny blue eyes that seemed to picture all the emotions of her young heart. For instance, if Nan felt particularly happy, her eyes seemed to dance. If she felt pity for any one, one could see the compassion beaming in her expressive face; and if, for some good reason, she felt indignant over some wrong, one could see that flashing forth. But Nan's nature was so sweet that she never showed indignation when she was called to bear others' burdens, and her sisters often imposed upon her. Bessie shirked her share of the home duties whenever she could.

"Nan," she would say, "you make the bed alone, please, it takes me so long to curl my hair that I haven't a minute to bother with anything else."

Or, "Nan, fix up the bureau; I can't possibly, and you know mamma will scold if it's topsy-turvy."

Or, "Nan, where are my mittens? Hurry and find them, there's a good girl."

As for Miriam, she wanted to study before school and after school, so she would ask willing Nan for one thing and another.

"Nan, dear," she would say, "I don't see how I can get the mail for mamma, I'm so hurried. You run and get it, won't you?" or, "Nan, dear, do keep Willie away from me, I can't study with him around;" or, "Nan, dear, please straighten up my room, I forgot to do it."

You will notice that Miriam always said "Nan, dear," which was more than Bessie ever thought of doing. Mrs. Davis said "Nan, dear," too, and said it quite often, for Nan's services in the household were in great demand.

When the June roses were in bloom Mrs. Davis was taken sick. For a couple of weeks she was confined to her room, and then, just as she was able to get about the house a little, Willie had the misfortune to break his leg.

These were busy days to Nan, for she seemed to be wanted everywhere. It was Nan who helped in the kitchen, and Nan who helped in the sitting-room, Nan who comforted Willie and told him stories, Nan who kept the house as quiet as pos-

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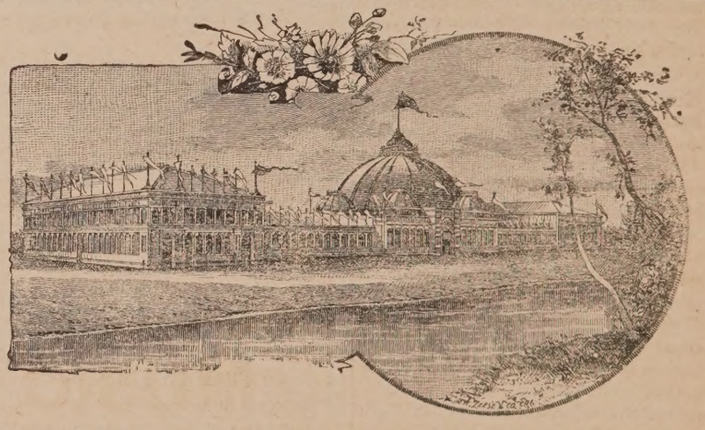

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sible when her mother was napping.

Do you ask what Bessie and Miriam were doing? I will tell you. They worked, too, but in a far different way. If Bessie was told to wash the breakfast dishes she washed them, but there was always a frown on her pretty face. If she was asked to sit beside Willie she did so, but she made no effort to amuse the restless child. And Miriam worked, too, when required, but her mind was far away from her work, for she wanted to be reading "that interesting book" that she had begun. When it was her turn to sit by Willie she had the book in her hand reading to herself, and the poor, weary little boy would wish she would go away and let dear Nan come.

A visitor came to the Davis home during the June days, a wealthy widow from the city. Bessie and Miriam were quite attentive to her, for the children had all heard of Mrs. Brent's riches, of her elegant home, etc., etc., but Nan was so very busy with other things that she could not show any attention, to speak of, to her aunt. She, however, often had a bright smile for her, and a cheery word, and once she threw her arms around the grand lady's neck and kissed her, saying: "I love you, auntie!"

Mrs. Brent did not stay long, but while she was there she kept her eyes open. She studied her nieces day by day as she would have done an open book, and the lesson she learned about one of them was this: "Dear little Nan is the household angel."

When Mrs. Brent went away, Bessie and Miriam walked to the station to see her off. Nan would have liked to go, too, but Willie wanted her to tell him a story.

"Good-by, auntie," she said, kissing Mrs. Brent warmly, "I'd like to go to the station, too, but Willie wants me, you know."

Yes, Mrs. Brent knew all about it, and there was a mist came over her eyes as she returned Nan's kiss.

The summer was nearly gone. Mrs. Davis was quite strong again, and Willie was running about. One day the expressman brought a big box to the house.

"It's from New York," he said, as he carried it in.

"Oh, mamma, do open it, quick!" cried Bessie; "it is from Auntie Brent. I wonder what she's sent me."

"I hope she's sent me some books," said Miriam; "I told her I loved books."

"Get me the chisel and hammer, Nan dear," Mrs. Davis said, and Nan brought them hastily, wishing heartily that "dear auntie had sent the horses and express cart that Willie had begged for."

Yes, there they were, right on top in a nice pasteboard box, and Willie was overjoyed. Next came some gifts for Mrs. Davis. Bessie and Miriam were waiting impatiently for their turn.

Mrs. Davis lifted out a large long box.

"Oh, my books! my books!" cried Miriam.

"Wait a minute, my dear," said the mother, lifting the box cover, "let us see whose they are."

"For Dear Little Nan," the card read.

"Oh, I think Auntie Brent is mean," exclaimed Miriam.

There were a dozen beautiful books in the box. Next came out a large French doll, dressed in pink silk with slippers and silk stockings on her pretty feet.

"For Dear Little Nan," the card said. And the box was empty.

"Why, mamma, what does Auntie Brent mean?" questioned Bessie, tears filling her eyes.

"I hink," answered mamma, slowly, "that dear Auntie Brent loves our dear little Nan."—*The Lutheran Evangelist.*

"He's a Brick"

Is this heading slang? Well, it is a very ancient form of slang. The meaning is given us by Plutarch in his "Life of Agesilaus, King of Sparta:"

On a certain occasion an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame—knew that, though nominally only King of Sparta, he was ruler of Greece—and he had looked to see massive walls rearing aloft their embattled towers for the defence of the city, but found nothing of the kind. He marvelled much at this, and spoke of it to the king. "Sire," said he, "I have visited most of the principal towns, and I find no walls reared for defence. Why is this? "Indeed, Sir Ambassador," replied Agesilaus, "thou canst not have looked carefully. Come with me to-morrow morning and I will show you the wall of Sparta." Accordingly, on the following morning, the king led his guest out upon the plain, where his army was drawn up in full array, and, pointing proudly to the patriot he said: "There thou beholdest the walls of Sparta—10,000 men, and every man a brick."—*Ex.*

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Arrangements can also be made to visit the desirable railroad lands of the I. C. R. R. in Southern Illinois on obtaining special permission to do so, by addressing the Company's Land Commissioner at Chicago, Mr. E. P. SKENE. That gentleman will also be pleased to furnish special information in regard to the famous YAZOO DELTA LANDS in Mississippi, to which these Excursions run. It should be noted that the Harvest Excursion of Oct. 9th will give an opportunity to visit the

SEPT. 11
SEPT. 25
OCT. 9

INTER-STATE FAIR at SIOUX CITY

to be held from Oct. 6th to 14th; the magnitude and success of which fair is already beyond doubt. ☞Ask your home agent for a special Harvest Excursion folder, issued by the Illinois Central. Should you not be within call of a railroad ticket agent address A. H. Hanson, G.P.A., Illinois Central R. R., Chicago, Ill.

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Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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The Nickel Plate Road has made material reductions in the fares to many points on that line, including Fort Wayne, Cleveland, Painesville, Ashtabula, Erie, and many other Eastern points. Ticket Office 199 Clark Street. Depot, 12th Street Viaduct and Clark Street, Chicago.

CHEAP EXCURSIONS.
On Sept. 11th and 25th and Oct. 9th, 1894, the North-Western Line will sell Home-Seekers' Excursion tickets to points in Northwestern Iowa, Western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Idaho, and Montana at exceedingly low rates for the round trip. These tickets will be good for return passage within twenty days from date of sale and will allow stop-over privileges on going trip in territory to which tickets are sold. For tickets and full information apply to agents Chicago & North-Western Railway.

Travel

SPECIAL LOW RATES
—VIA—
BIG FOUR ROUTE
FOR FOLLOWING MEETING
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September 10-15.

Ask nearest Agent for Date of Sale, Return Limit, Routes, Train Service, etc.

E. O. McCORMICK, Pass. Traffic Mngr., Cincinnati. **D. B. MARTIN, Gen. Pass. & Tkt. Agt.**

Map of the United States

A large, handsome Map of the United States, mounted, and suitable for office and home use is issued by the Burlington Route. Copies will be mailed to any address, on receipt of fifteen cents in postage, by P. S. EUSTIS Gen'l Pass. Agent, C. B. & Q. R. R., Chicago, Ill.

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"PURE" & "SILVER GLOSS"

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For the Laundry.

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Miscellaneous

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Agents Wanted.

Baths and Bathing

FROM *Good Housekeeping*

It is not for the simple sake of bodily cleanness in a general way, that judicious sea bathing is alone commendable. Taken in connection with the relief from care and business worriment which accompanies a term at the seashore, the bathing is to most persons very agreeable, inspiring, and refreshing. It thus becomes a remedial agent of much value; but to be employed for the best results, it needs, like other similar agencies, to be employed in an understanding and proper manner. For instance, weak persons should not expose themselves to the full energy of the open sea bath at once. Such a bath is a very powerful tonic. The stimulation of the skin by the salt water, the changing and cooler currents of the air, the impact of the waves upon the body, with the nervous excitation of the scene, may prove quite too much for a person in feeble condition, especially when indulged freely; while at the same time, a robust constitution would be greatly benefited.

The invalid, or feeble person, especially if the feebleness should be of a nervous nature, will do well to begin sea bathing by the use of water brought from Old Ocean and applied in the privacy of her room with a sponge or in a small bath tub. Then, on a cool day, may come a brief plunge under the guidance of an experienced friend. This should be prolonged for no more than four or five minutes, and if the reaction from the first cold shock is not prompt and decisive, nature may need to be assisted in a gentle stimulation. In any case, all the therapeutic value to be derived from a sea bath will have been secured in five to seven or eight minutes, and the inexperienced bather should stay in the water no longer than that. The sturdy wavefighter may linger longer, but in any case the approach of a secondary chill should be the signal for immediately retiring from the water.

The first act of the bather should be a bodily plunge into the water, and it may properly be a headlong one. The first sensation is that of a sharp, sudden, almost painful change of temperature. No matter how warm the day, how hot the sands, or how apparently grateful in its coolness the ocean may appear, it will be found that its temperature is peculiar to itself, and that its vastness gives it a coldness which must be felt to be realized. It is little less than torture to slowly wade into such an embrace, by which the blood is steadily driven inward and congested in the interior of the system. But where the plunge is taken boldly, and the first shock is distributed over the entire surface, it is only a short time—a few seconds, in fact—till the forces of nature have rallied, and with great energy drive the blood again through all its accustomed channels. Then, for a few moments, it is that the glow and the exhilaration thrill the being, and the benefits of the experience are gathered.

After the first plunge and the exhilarating reaction by which it is followed, the sea bather should continue in exercise as long as the bath is continued. To simply remain quiet in the water, if that were possible, would be to invite such a rapid cooling of the system as might precipitate bad results. In other words, a sharp plunge, a brisk, short swim, and the bather is ready for the dressing house, and to enjoy in other directions the improved energy which thrills the body with its gentle pulsations.

To be continued.

MUCH OF the beauty of cultured Englishwomen lies in their proud carriage, the delicate erectness of their figures, and the fine poise of their heads. The aristocratic carriage is within reach of any girl who takes the pains to have it; it is only the question of a few years of vigilance, never relaxing her watchfulness over herself, and, sitting or standing, always preserving her erectness and pose, the result being that at the end of that time it has become second nature to her, is never afterward lost.

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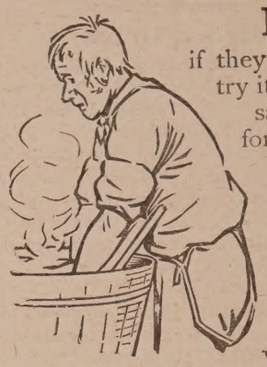

Let the men wash,

if they won't get you Pearline. Let them try it for themselves, and see if they don't say that washing with soap is too hard for any woman.

This hard work that Pearline saves isn't the whole matter; it saves money, too—money that's thrown away in clothes needlessly worn out and rubbed to pieces when you wash by main strength in the old way. That appeals—where is the man who wouldn't want to have the washing made easier—when he can save money by it?

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